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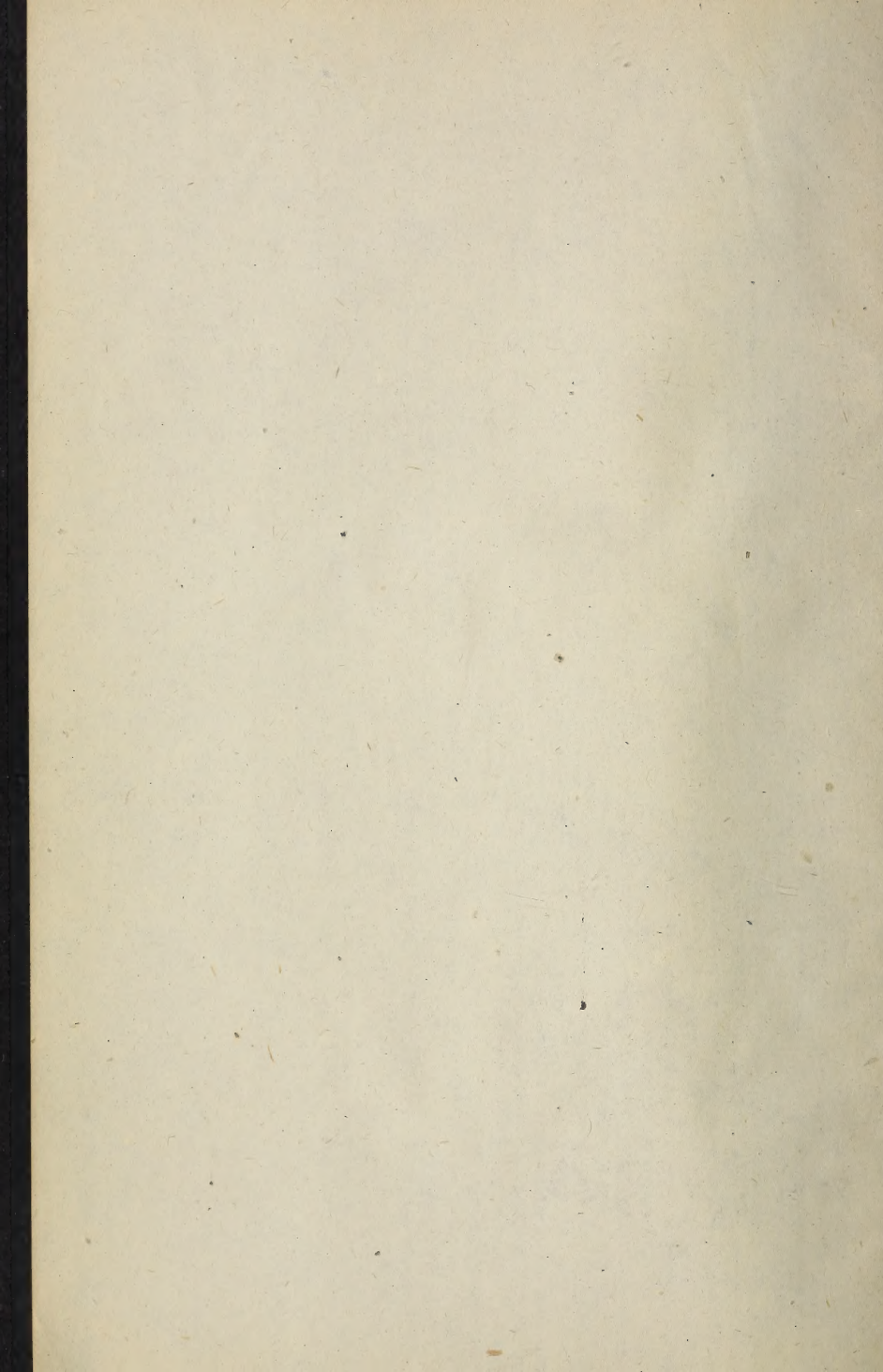
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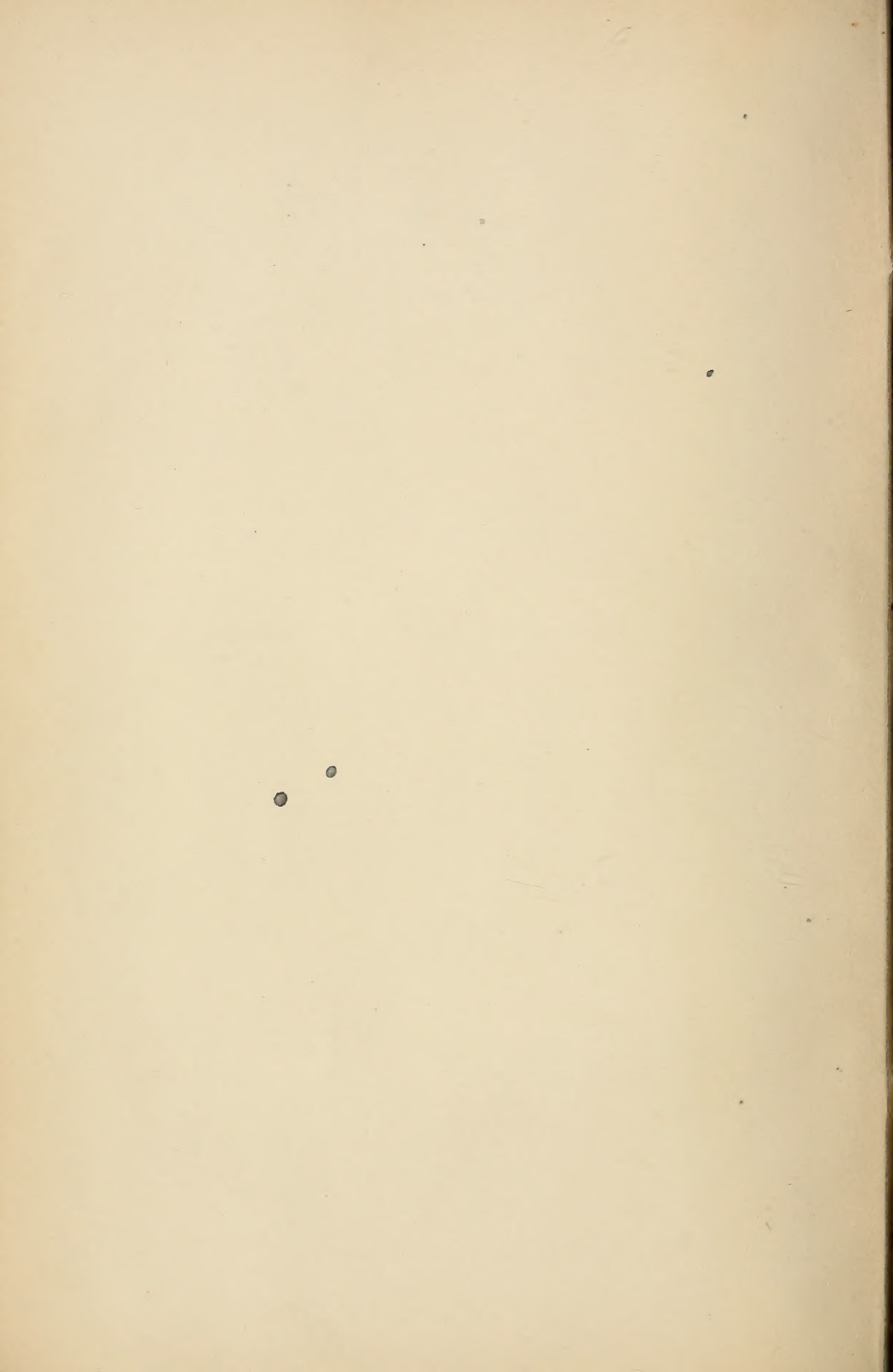
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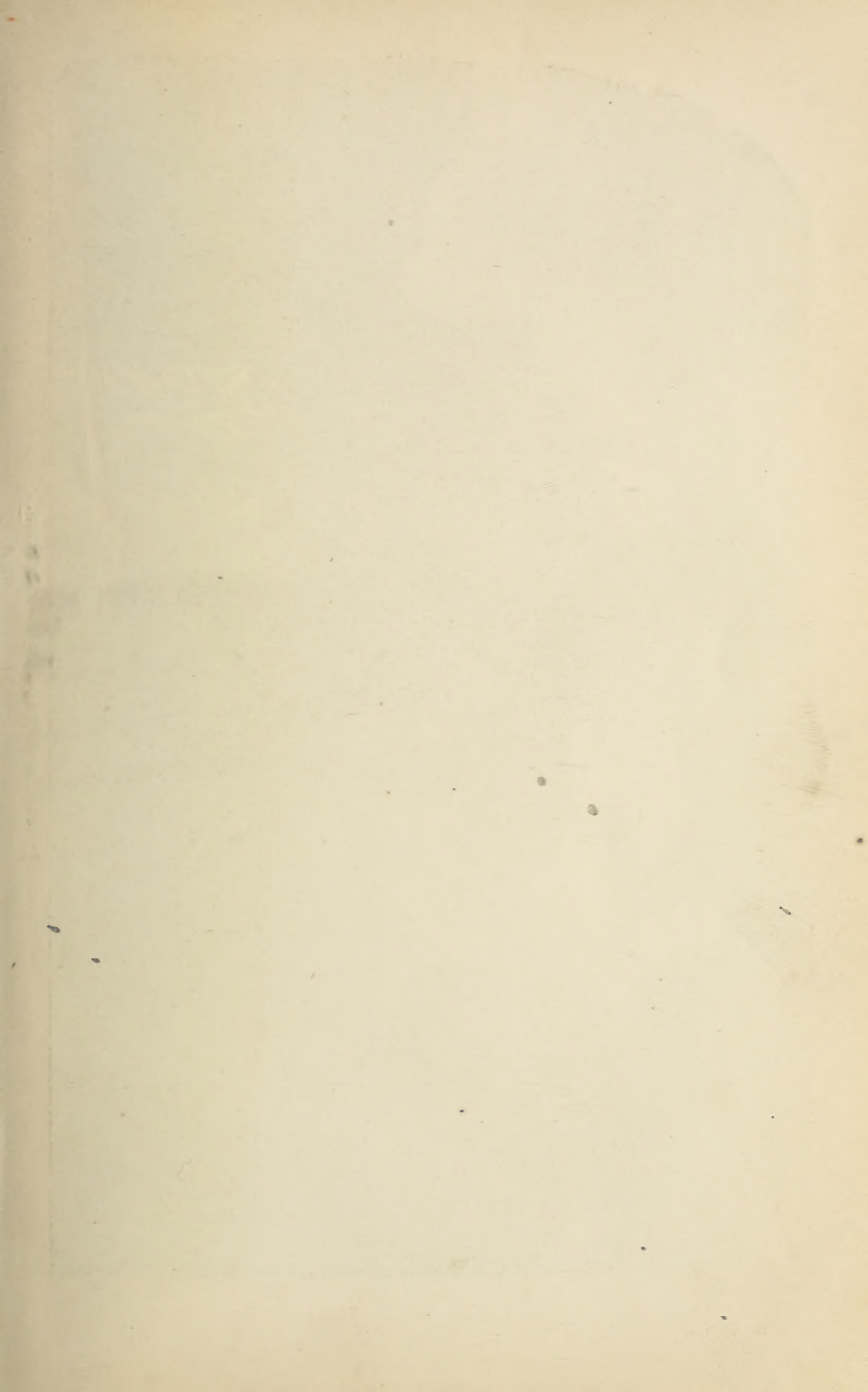
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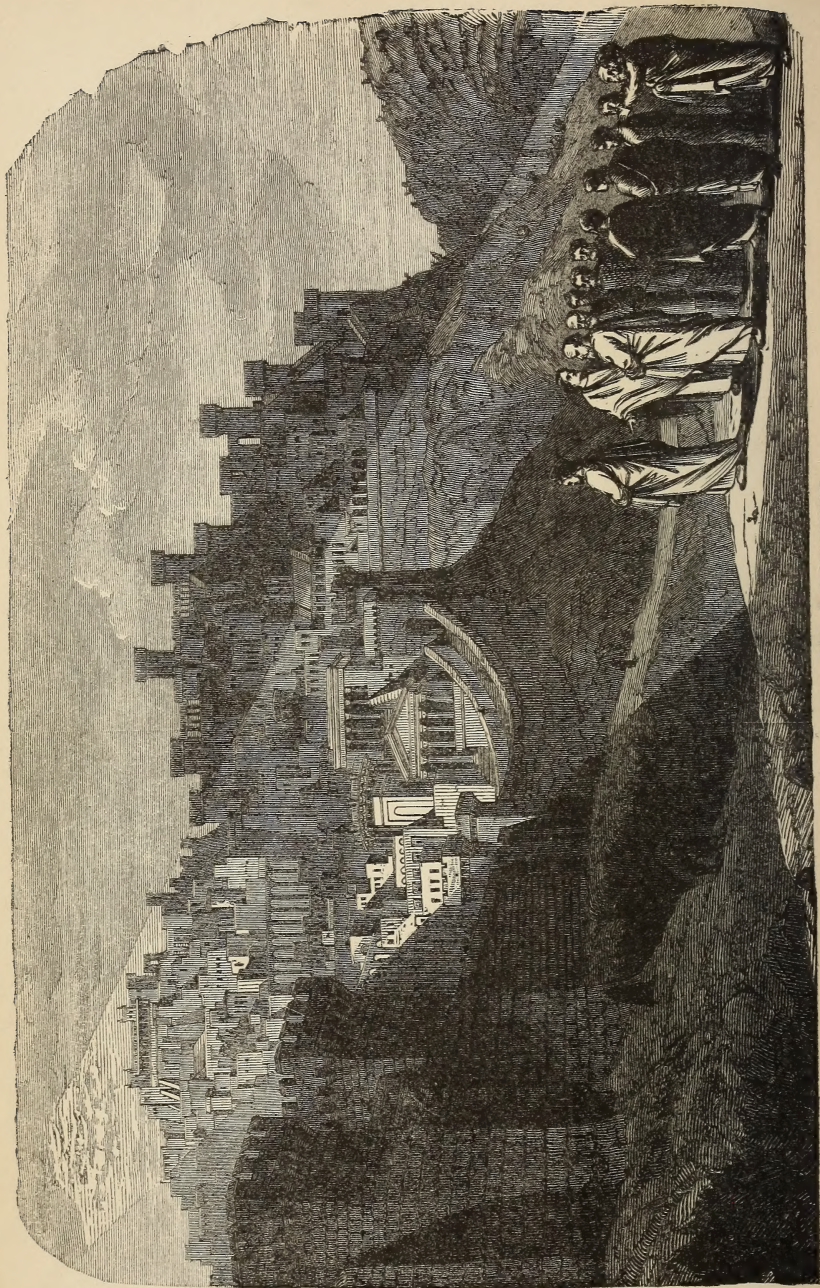
UNITED STATES OF AMERICA.











SYMBOL OF THE NEW DISPENSATION.

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THE :

ILLUSTRATED NEW TESTAMENT;

CONTAINING

The Authorized Translation

OF

THE NEW TESTAMENT

OF OUR LORD AND SAVIOUR JESUS CHRIST;

With Notes,

EXPLANATORY OF THE RITES, CUSTOMS, SECTS, PHRASEOLOGY, TOPOGRAPHY,
AND GEOGRAPHY, REFERRED TO IN THIS PORTION
OF THE SACRED PAGES.

Designed for the Study of the Family and the Sabbath-School.

BY INGRAM COBBIN, M. A.

Illustrated with Numerous Engravings

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OUR SAVIOUR, THE CHRIST.

THIS Book is the Testament, or Covenant, of our Lord and Saviour Jesus Christ. The first four books are called Gospels. In them we find set forth the earthly life of Him "who was made flesh, and dwelt among men." On the shores of the great Mediterranean Sea, eastward, was a country, in the times of King David and his son Solomon, bearing the leading part in the history of Asia. In the beginning of the Christian Era, this land was a Roman Province, and ranked among the lowliest and least influential of the peoples of the earth. Its boundaries were of sea, and mountain, and desert, and the people dwelt alone.

Here, in a land holy to the descendants of the Patriarch Abraham, and the gift of God to His chosen people, the Prince of David's house made his appearance, passed a brief and persecuted life, suffered a malefactor's death, and was buried among the great. Every possible testimony proclaims that He was "very God and very man."

In these Gospels we have an exact counterpart of the essential truth of the Old Testament—the great Redeemer, His Kingdom, and Salvation. The Prophecies predicted His advent long before it came. The Promises were fulfilled in Him. Types and Shadows in the Economy of Moses all pointed to Him. Without the Messiah of the Hebrews, as shown forth in the Saviour of the Christians, the Old Testament is without any theme or divine subject.

This Personage is the Emanuel of History, and is alone as such. He entered the royal family of David, when it had fallen from its ancient renown and wealth and become reduced to poverty and obscurity. His conception in the body of the virgin Princess Mary was miraculous. His birth in Bethlehem of Juda was the voicing of Prophecy. His character has fulfilled all the varieties of learned hypothesis and the possibilities of theory. His miracles were those of Deity unveiled. His doctrine was with authority, and commanded mental homage with a majesty peculiarly its own. His People, the descendants of Israel, met Him at His coming among them with ingratitude, and repaid His benefactions with contumely, and when His life was given unto them in sacrifice, they loaded His memory

with contempt and ignominy, while His beloved disciples were pursued unto death with all the bitterness of relentless hatred and violence. His death was the "laying down" of life. His resurrection was the taking of it "again" with power. He lived to bless, died to save, arose to justify, and ever liveth at the right hand of God to accomplish the grand purposes of Intercession until His Kingdom shall be established. History, Poetry, Oratory, Science, and Philosophy have explored the depths, recorded the incidents, verified the similitudes, sung the illustrious acts, unfolded the matchless energies, and revealed the mysteries contained in His vast nomenclature.

This Being is, therefore, in Himself, the "glad tidings of great joy unto all the people" designed, in the Eternal Councils of God, for the family of man. In the due progress of temporal Histories, He is to gather out of the kindreds of the Earth a "Seed to serve Him." To influence our lives, to establish our faith, to save our souls, we behold His living among men, in a dark and superstitious age and people, and, after His departure to Heaven, His reproduced life in His Disciples, in a series of deeds at once illustrious and benevolent, whose like the world has never beheld elsewhere. His blessed Salvation has achieved, in the persons and career of men of like passions with ourselves, as laid before us in the *Acts of the Apostles*, during more than thirty years, the most signal triumphs; while these Teachers of the Truth were engaged in preaching the Gospel, and in planting Churches, which soon flecked an area of nearly a million and a half of square miles, with active, evangelized families and individuals gathered into organized bodies from all classes and conditions of men.

Also, in the Epistles, by the hands of several of the Apostles, but chiefly by the hand of Paul, we see how Christ was preached, in the needful culture, discipline, and establishment of the Christian Churches, so planted and gathered, in lands far distant from each other, and quite diverse in languages, manners, and customs; constituting the sole theme of discourse — though a perpetual stone of stumbling to the Jew, and a theme of folly to the polished Greek. And, finally, this Saviour is fully apocalyps'd in the Prophetic visions of John the Divine, showing how His Kingdom and Disciples must be treated among men, down to the consummation of all things. What is most remarkable of all, this Saviour is to be found in the Christian System, during all the eras of time, laid away here and in the holy books, as their Substantive Truth, supplying the intellectual and spiritual sustenance of the Redeemed, and everywhere provoking antagonism, yet triumphing over all.

KEY

TO

THE ACCENTUATION OF NEW TESTAMENT NAMES.

◌ over a vowel shows that it is short.

c is pronounced as **k** before **a**, **o**, and **u**; and as **s** before **e**, **i**, and **y**.

ch, before a vowel, is always pronounced like **k**.

g is hard, as in *God*, before **a**, **o**, and **u**; and soft before **e**, **i**, and **y**, as in *Gentile*. *Walker* includes even *Genesareth* in this rule, and pronounces it *Jenezareth*, which soft sound has been acquired by the Hebrew word passing through the Greek. Yet *Gedeon*, *Gergesenes*, and *Gethsemane* are exceptions; and these words from the Hebrew still retain their hard sound.

mn is pronounced as **n**, as in *Mnason*.

ph as **f**.

pt is pronounced as **t**, as in *Ptolemæis*.

An accent on the last syllable, where a previous accent occurs, is to show that that syllable is to be distinctly sounded, as *Cyréné*, which is not to be pronounced as if written *Cyren*.

Two or three accents are sometimes put to a word which properly contains but one; but this is done only where there is otherwise a danger of blending two syllables in one, and the accentuation is not damaged.

Many words are left unaccentuated, it being deemed unnecessary, on account of their common and correct pronunciation.

THE

GOSPEL ACCORDING TO ST. MATTHEW.

GOSPEL is a word derived from the Anglo-Saxon *god*, good, and *spell*, a message. The word means good news or glad tidings, as does the original Greek word, in which *the Gospel* was written, and from which the English word is translated. MATTHEW was a *Publican*, which does not signify the occupation to which we commonly give the name, but a toll or tax gatherer. Though a Jew, he accepted this office from the Romans, to whom the Jews were now in subjection; and on that account the office was very odious among the latter people, who hated to pay tribute to Cæsar the Roman emperor. Matthew's office seems more especially to have been to receive the customs collected from the passengers who crossed the lake of Gennesareth. His surname was Levi; and Christ called him to be an evangelist or messenger of good news to the world, by testifying what he saw and heard respecting Jesus Christ.

CHAPTER I.

1 *The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.*

2 Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And Judas begat Phâres and Zara of Thamar; and Phâres begat Esrom; and Esrom begat Aram;

4 And Aram begat Aminádab; and Aminádab begat Naásson; and Naásson begat Salmon;

5 And Salmon begat Boóz of Rachab; and Boóz begat Obed of Ruth; and Obed begat Jesse;

6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias;

7 And Solomon begat Roboam; and

Roboam begat Abía; and Abía begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozías;

9 And Ozías begat Joátham; and Joátham begat Achaz; and Achaz begat Ezekías;

10 And Ezekías begat Manásses; and Manásses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonías and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonías begat Saláthiel; and Saláthiel begat Zorobábel;

13 And Zorobábel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleázar; and Eleázar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the hus-

* The book here refers to the *roll, register, or genealogical tables*, which at that time were strictly kept among the Jews, especially to mark their descent from Abraham to David, from which line the Messiah was to spring.

The genealogy of Christ by Matthew differs from Luke's, the former being deduced from the line of his mother's husband Joseph, and the latter from the line of Mary the mother of Christ.

band of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.*

19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.†

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled that was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

CHAPTER II.

1 *The wise men out of the East are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children. 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.*

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the East to Jerusalem.‡

2 Saying, where is he that is born

* *Espoused* means something like our *engaged*; Mary was *engaged* to be the wife of Joseph. But this engagement among the Jews was too solemn to be broken, and though it usually took place a year before marriage, it was considered the same as tying the knot.

† The woman who broke her marriage vows was exposed to the punishment of death; but it was allowed to divorce her, that is, pronounce a separation for ever: and, instead of doing this publicly before the proper authorities, it might be done privately, the man putting the writing of divorce into the hands of the woman in the presence of two witnesses.

‡ BETHLEHEM was originally called Ephrath or Ephratah (Gen. xxxv. 19). It is here called "Bethlehem of Judea," to distinguish it from another place of the same name, in Lower Galilee (Josh. xix. 15). It is called "the City of David," Luke, ii. 4. because that monarch was born and educated in it. Hence, though obscure in itself, it became famous as the birth-place of David and also of Christ. It is about six miles south-west of Jerusalem. This place fell under the power of the Saracens. It has suffered much from war; and in the recent conflict between Syria and Egypt, many of its houses and fields were demolished. Its present population is probably not above a thousand souls, chiefly professed Christians. These and their fathers have guarded the place with superstitious reverence during seven centuries.

HEROD the king.—This was Herod the Great,

son of Antipater, who by extraction and birth was an Idumean, or native of Edom, but had embraced the religion of the Jews: and thus the throne of Judea was now occupied, for the first time, by the king of a foreign family, whom the Romans had established there, having brought Judea under their dominion. This Herod was the first Jewish king of that name, and his descendants were called Herods after him, although they had other names. These were, 1. Archelaus, ethnarch or governor of Judea and Samaria (verse 22). 2. Herod Antipas, tetrarch of Galilee (Matt. xiv. 1; Luke, iii. 1), who caused John the Baptist to be beheaded (ch. xiv. 10), and to whom Pilate sent Jesus (Luke, xxiii. 7). 3. Philip, the tetrarch of Iturea and Trachonitis (Luke, iii. 1). 4. Herod Philip (ch. xiv. 3). These four were the sons of Herod, called the Great. There were also, 5. Herod Agrippa the elder, grandson of the first Herod, who beheaded James (Acts xii. 1, 2); and likewise, 6. Herod, king of Chalcis, brother of Herod Agrippa; and lastly, 7. Herod Agrippa the younger, son of the former Agrippa, who became king of Chalcis. Herod the Great was a cruel tyrant. Among many other barbarous acts, he put to death his wife Mariamne, and two of his own sons. He reigned thirty-five years, and died at the age of seventy.

Wise men from the East, called Magi or Magians, a title that originally belonged to the priests, who were also the learned men of Persia, from which it came to have a more ex-

King of the Jews? for we have seen his star in the East, and are come to worship him.*

3 When Herod the king had heard

these things, he was troubled and all Jerusalem with him.†

4 And when he had gathered all the chief priests and scribes of the people



Modern Bethlehem.

tensive application to all persons who cultivated science and learning, divine or human. Hence it was generally so used not only in Persia, but also in Chaldea, Armenia, Arabia, and different parts of Asia. Astronomy was much cultivated among these Eastern philosophers, and many superstitiously added to it the study of astrology, predicting events by the stars; hence some have supposed that these were astrologers, and that they paid their homage to Christ not as the Saviour, but as an earthly prince whose reign they expected.

Jerusalem.—Supposed to have been the same with Salem, of which Melchizedek was king, in the time of Abraham. In Judg. xix. 10 it is called Jebus, and then belonged to a people of Canaan called Jebusites. It belonged to the tribes of Judah and Benjamin. Here Solomon built the temple. Here also Herod had a most superb palace. This city stands on several eminences of equal heights; and is strongly fortified by nature, having abrupt precipices and deep ravines for its protection. It was the scene of many wars, of which we read in various parts of Scripture. (See 2 Chron. xii. xxv. xxxvi.) Nebuchadnezzar ravaged it several times, and at length it was burnt in the reign of Zedekiah. It remained in ruins 136 years, and was then restored by Nehemiah. Long after this, Ptolemy, king of Egypt, took it by stratagem, and carried away a hundred thousand captives. At a later period Antiochus Epiphanes, king of Syria, ravaged it, slew forty thousand of its inhabitants, and sold as many more for slaves. It became idolatrous;

but Judas Maccabees, a zealous young servant of God, by a series of brilliant victories, made himself master of it, and restored the worship of the true God. Pompey, a Roman general, again took the city, about sixty years before Christ: twenty-four years after this it was taken again by Herod, assisted by a Roman army, and finally, it was completely destroyed by Titus, emperor of Rome, as predicted by the Son of God, in consequence of the nation rejecting him as the Messiah. The present, though an ancient city, is but Jerusalem in miniature and in mourning; nor is it exactly built on the same site. The monks pretend to show various sacred Jewish and Christian places; but it is only a pretence. There is, however, little difficulty in discovering those most interesting spots which surround it. The present population of Jerusalem cannot exceed ten or twelve thousand.

* *King of the Jews.*—Such a person was now expected throughout the East, an expectation probably excited from some faint knowledge of the prophecies respecting the coming of the Messiah. *His star.*—A notion then prevailed that the birth of a prince was accompanied by the appearance of some splendid star, and Providence instructed these "wise men," through such a medium, to find out the Messiah. The star was, doubtless, a supernatural meteor prepared for the occasion.

† Herod being an usurper, feared he should now lose his throne; and the people, knowing his cruel disposition, feared lest he should satiate his revenge upon them.



Modern Jerusalem

together, he demanded of them where Christ should be born.*

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the

young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him:† and when they had opened their treasures, they presented

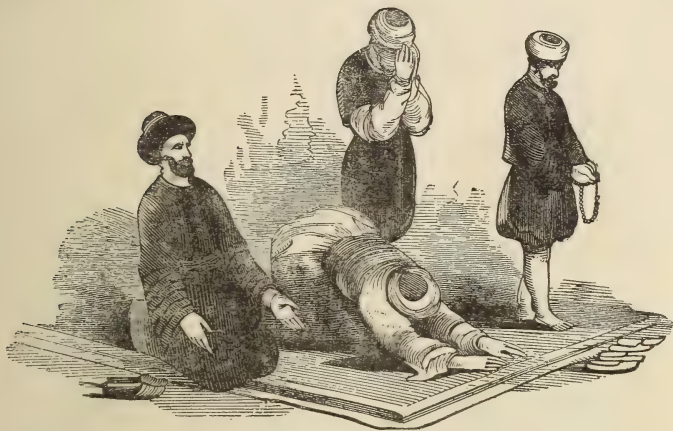
* *Chief priests*.—That is, the High Priest, or High Priests then in possession of the office, with all those who had held the office, and their deputies, and also the heads of the twenty-four courses or families of the Priests. See 1 Chron. xxiv. 6.

Scribes.—These were persons then employed, for want of the art of printing, to write out copies of the Old Testament Scriptures; and being well versed in them, they were often consulted as expositors of certain difficulties.

† *Fell down and worshipped*.—This Eastern custom is still in use. In this act the person kneels, puts his head between his knees, and with

his forehead touches the ground. This is used to express both civil and religious reverence. In Hindostan this homage is paid by prostrating the body at full length. At the interview of Dr. Judson with the Emperor of Burmah, he says "every head except ours was now in the dust. Mounz Zah read the petition of the missionaries, and on the Emperor's stretching out his hand, '*crawled forward*,' and presented it." Similar prostrations belong to the court ceremonies of China and Japan.

The presentation of gifts was an Eastern custom, the great being always approached with presents. These were intended to do homage to



Eastern Mode of Worship.

unto him gifts; gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.*

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the

the new-born prince; and the parents of Christ being poor, the gold was especially a seasonable offering to supply their wants.

Frankincense is an aromatic resin or gum, distilled from a tree growing in Arabia and Syria, and valued on account of its yielding a rich perfume, (*myrrh*). See John xix. 39.

* This fact is noticed by some ancient Jewish and Heathen writers. Josephus, the great Jewish historian, says, that "many slaughters followed the predictions of a new king." And Macrobius, a heathen writer, informs us that

when Augustus, the Roman Emperor, heard that among the children under two years of age, whom Herod, king of the Jews, ordered to be slain in Syria, his son was also killed, he said "It was better to be Herod's hog than his son." *Coast* is a word now commonly applied to regions about the sea, but here it means the adjacent parts of the villages and hamlets about Bethlehem. From the small amount of the population, it has been supposed that the number slain was probably not more than twenty.

land of Israel: for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

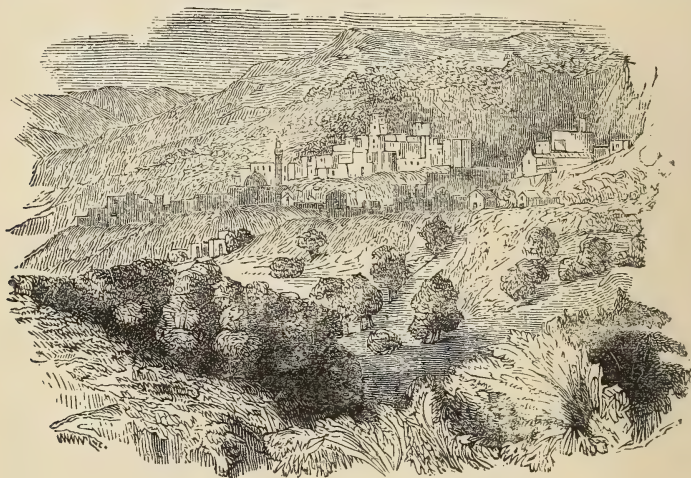
22 But when he heard that Archeláus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:*

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.†

CHAPTER III.

1 *John preacheth: his office: life, and baptism*
7 *He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.*

IN those days came John the Baptist, preaching in the wilderness of Judea.†



Nazareth.

* Herod the Great, having put an elder son, Antipater, to death, five days before he himself died, appointed by will Archelaus, another son, to be his successor in the kingdom. He was, therefore, declared king by the populace, the soldiers, and those that were in power. But, as he held his throne subject to the pleasure of the Roman Emperor, he abstained from assuming the regal title and power until he had the Emperor's sanction. After reigning ten years, he became so tyrannical and unpopular that the people made a representation of his conduct to Augustus, who deposed him, and banished him to Vienne in Gaul, where he ended his days. *He was afraid to go thither.* — Joseph was, doubtless, alarmed at the king's cruelties; for on one occasion, Archelaus, among other cruelties, caused three thousand persons to be massacred in the temple.

† It was in the city of Nazareth that our Lord

was brought up, whence he was called a Nazarene. This city is now called Nasara, and stands on the side of a barren, rocky eminence, or hill, from the brow of which the inhabitants were about to hurl our Lord down headlong. (Luke, iv. 29). It is now occupied by about three thousand inhabitants of the Christian persuasion, and is visited by many Roman Catholic pilgrims.

† A *wilderness* or *desert* in scripture language does not exactly bear the same meaning which we now attach to the word. In the holy page, it more properly signifies an uncultivated spot, without wood or pasture, like an English common, or heath, and there was scarcely a town without its wilderness; some of these spots were, indeed, quite barren, but others had good pastures. The *wilderness of Judea* began near Jericho, and extended to the mountains of Edom, comprehending within its limits the hill country south of Jerusalem.

2 And saying, Repent ye: for the kingdom of heaven is at hand.*

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.†

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.‡

5 Then went out to him all Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O genera-

tion of vipers, who hath warned you to flee from the wrath to come?§

8 Bring forth therefore fruits meet for repentance.

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.||

* *Kingdom of heaven*, among the Jews, signified the reign of the Messiah.

† See ISAIAH, xl. 3. *Preparing the way* for great men has been quite an usual custom in the East. A large company proceeded in advance, and their route not being accommodated with highways, passages were cut wherever there was an obstruction, and ground was cleared by grubbing up trees and bushes, for the purpose of pitching their tents at night. The figure here means, "amend your lives, and remove what will be offensive to the coming Messiah."

‡ John's raiment was a coarse sort of stuff like that usually worn by the people who dwelt among the mountains; it was made of the shaggy hair of the camel, and was anciently worn by monks and hermits.

§ *His meat was locusts and wild honey*.—The common brown locust is about three inches in

responding with the meanness of his dress. The locust is not disgusting food among the Orientals. A monk, who had travelled into Egypt, asserts, that in the country they subsisted on them four months in the year; the catching and cooking of locusts there forms a regular employment. Their taste is said to be insipid. *Burckhardt*, the traveller, also mentions that the Bedouins eat them entire. *Wild honey*.—For this Palestine was so famous that it was metaphorically called "a land flowing with honey." (Exod. iii. 8.) *Hasselquist*, the traveller, says, that between Acra and Nazareth, "great numbers of wild bees breed to the advantage of the inhabitants;" and *Maundrell* observes of the great plain near Jericho, that he perceived in it, in many places, a smell of honey and wax as strong as if he had been in an apiary. Milk and honey were the chief dainties of the earlier ages, and continue to be so of the Bedouin Arabs now.

§ The Pharisees were a sect among the Jews that had subsisted above a century and a half before Christ. They derived their name from *Pharos*, a Hebrew word, which signifies *separated*, or *set apart*, because they affected to be separated by extraordinary piety from the rest of the world. They corrupted religion with many traditions, or verbal laws never given by God himself, attended much to external rites and ceremonies, were very ostentatious of their religion, wishing every one to see it, and wore inscriptions from the law for this purpose, fastened on various parts of their bodies, and larger fringes than the other Jews, that they might be better distinguished as belonging to that privileged people.

The *Sadducees* derived their name from one *Sadoc*, a follower of *Antigonus Sochæus*, a resident of the Sanhedrim, about 250 years before Christ. They denied the resurrection of the dead, and the existence of angels and spirits!

|| The custom of loosing the sandals from cß



Locust. (*Gryllus migratorius*.)

length, and the general form of the insect is like that of the grass-hopper. The body is scaly, the head large, and the eyes very bright. The legs and thighs are so powerful, that it can leap to a height of two hundred times the length of its body. When flying, the sky sometimes is darkened by the countless numbers of these insects; and wherever they alight, vegetation is consumed as by a fire.—John the Baptist fared as the poorest of men, in a manner cor-



Eastern Mode of Winnowing.

12 Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.*

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

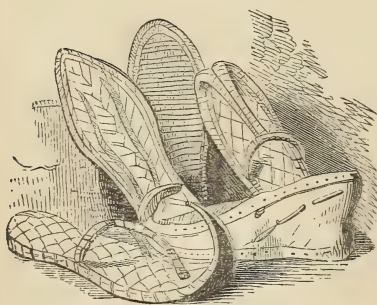
15 And Jesus answering said unto him, Suffer *it* to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

1 *Christ fasteth, and is tempted.* 11 *The angels minister unto him.* 13 *He dwelleth in Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter and Andrew,* 21 *James, and John,* 23 *and healeth all the diseased.*



Egyptian Sandals

the feet of an Eastern worshipper was ancient and indispensable. It is also commonly observed in visits to great men. The sandals, or slippers, are pulled off at the door, and either left there, or given to a servant to bear. This among the Jews was reckoned the most servile of all works: and they had a saying, that what a servant does for his master, a disciple does for his master, except unloosing his shoes. The loose shoes, sandals, or soles of the East, were bound to the feet. See a distinction made between shoes and sandals (Ch. x. 10.)

* The threshing floors were covered at the top, but open at the sides, in the daytime, to let the wind blow away the chaff; at night they were shut to preserve the corn from being stolen. The grain was winnowed, or separated from the chaff during the daytime, by turning it over with a shovel, and using a fan to blow away the chaff. So God would separate the righteous from the wicked

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone,

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and

showeth him all the kingdoms of the world, and the glory of them;*

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

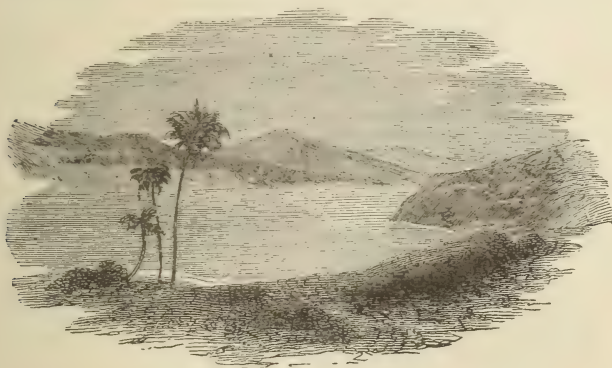
12 ¶ Now when Jesus had heard that John was cast into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim.

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.



The Sea of Galilee.

* "*All the kingdoms of the world*" could not possibly be seen from any mountain. As the old dominions of Judah and Israel were now divided into several provinces and tetrarchies, popularly

called kingdoms, it is supposed that no more is meant here by "*the kingdoms of the world,*" than those, the states into which the ancient kingdom of David was now divided.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the sea of Galilee,* saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him,

21 And going on from thence, he saw other two brethren, James *the son of Zeb'edee*, and John his brother, in a ship with Zeb'edee their father, mending their nets: and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues,† and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

CHAPTER V.

1 *Christ beginneth his sermon in the mount: 3 declaring who are blessed, 13 who are the*

salt of the earth, 14 the light of the world the city on an hill, 15 the candle: 17 that he came to fulfil the law, 21 What it is to kill, 27 to commit adultery, 33 to swear: 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labor after perfectness.

AND seeing the multitudes, he went up into a mountain: and when he was set his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

* The sea of Galilee is an inland sea or lake, and receives its name from the province of Galilee: but the same sea is sometimes called "the sea of Tiberias, from the town of that name on its western shore, and sometimes the lake of Gennesareth, which bounded it all along on its western side. This sea is also mentioned in the Old Testament, where it is called "the sea of Chinnereth," or Cinnereth (Numb. xxxiv. 11; Jos. xiii. 27). Buckingham the traveller says, that "this fine piece of water abounds with excellent fish.

† Synagogues were buildings in which Jewish

congregations assembled to read the law and worship God. The sacrifices of the Jews were appointed to be held in one place at Jerusalem, but they were not forbidden to perform the services of religion at any place. The synagogues were usually built on elevated places, and in imitation of the Temple, with a centre building supported by pillars, and a court surrounding it. Buildings of this kind were erected in most of the cities of Judea and Galilee after the return of the Jews from Babylon; and Ezra is thought to have suggested this provision.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle,* and put it under a bushel, but on a candlestick: and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed the *righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without

a cause shall be in danger of the judgment:† and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison:

26 Verily I say unto thee, Thou shalt by no means come out thence till thou hast paid the uttermost farthing.

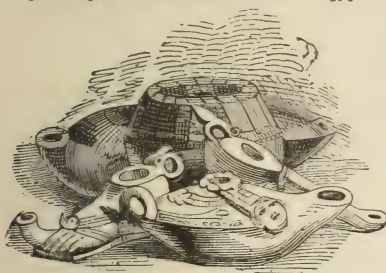
27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye § offend thee pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee,

* *Candle* rather signifies "lamp." Lamps were made of various kinds of metals and of different forms; and those of the Israelites probably resembled the Grecian and Egyptian.



Lamps. Egyptian and Grecian.

† *One jot* alludes to the smallest letter in the Hebrew alphabet, called *Jod*; and *tittle* seems to mean the dashes, points, or corners of the Hebrew letters, which if not carefully written would confound one with another, and cause a confusion in understanding them.

‡ *The judgment*.—Every city among the Jews had its elders, who formed a court for trying small offences: this was called "The Judgment." According to Josephus, it consisted of seven judges.—*The council*, or Sanhedrim, consisted of seventy-two members: this had the right of passing the sentence of condemnation: but the execution was left to the Romans, as in the case of Christ.—*Raca* means "Thou empty fellow;" and our Lord here cautions against the use of angry and improper words.

§ The Hebrews expressed the passions of the mind, by calling them after the names of the members of the body. The Saviour here teaches us to sacrifice and subdue whatever within us would cause us to sin.

cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery,

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

40 And if any man will sue thee at the law, and take away thy coat,* let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain. †

42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAPTER VI.

1 *Christ continueth his sermon in the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God, and mammon: 25 exhorteth not to be careful for worldly things: 33 but to seek God's kingdom.*

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

* The Jews wore two principal garments. The interior, here called the "coat" or tunic, was made commonly of linen, and encircled the whole body, extending down to the knees. The coat or tunic extended to the neck, and had long or short sleeves. Over this was commonly worn an upper garment, here called "cloak" or mantle. It was a piece of cloth nearly square, and wrapped round the body or tied over the shoulders.

† It was usual among the Persians to transmit intelligence by couriers placed at regular distances; and they might, it appears, seize

on men's horses, vessels, or themselves, at pleasure, while on their progress, for public service. The Romans continued the practice, which is still retained, as we find from travellers, by the Turks; and resistance may be punished with death. Our Lord's meaning is, rather yield to an unreasonable person, than quarrel with him, and oppose force to force.

‡ It does not appear that the Jewish almsgivers literally sounded a trumpet before them; this was therefore a mode of expression, as we often say of a person who praises himself, "His trumpeter is dead."

3 But when thou doest alms, let not thy left hand know what thy right hand doeth :

4 That thine alms may be in secret : and thy father which seeth in secret himself shall reward thee openly.

5 ¶ And when thou prayest, thou shalt not be as the hypocrites* are : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly.

7 But when ye pray, use not vain repetitions as the heathens do : for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them : for your Father knoweth what things ye have need of before ye ask him.

9 After this manner therefore pray ye : Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as it is in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us **not** into temptation,

but deliver us from evil : for thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you :

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, when ye fast, be not, as the hypocrites, of a sad countenance : but to thy Father which is in secret, that they may appear unto men to fast. Verily I say unto you, they have their reward.

17 But thou, when thou fastest, anoint thine head, and wash thy face ;

18 That thou appear not unto men to fast, but unto thy Father which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal :

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal :

21 For where your treasure[§] is, there will your heart be also.

22 The light of the body is the eye : if therefore thine eye be single, thy whole body shall be full of light.

* *Hypocrites* signify men wearing faces not their own, as the stage-players did : seeming to be what they really were not.—The practice of praying in the streets may yet be traced in different nations. "Such Turks," says Hill, "as at the common hours of prayer are on the road, or unable to attend the mosques, are still obliged to execute that duty, nor are they known to fail, however employed, but pray immediately where they chance to be." When the mosque bell rings the Turk spreads his handkerchief on the ground, seats himself cross-legged upon it, and says his prayers, though in the open market, which having ended he leaps briskly up and proceeds on his business.

† It was customary among the Jews to put ashes upon their heads during the public fasts, which of course disfigured or blackened their faces also (1 Kings, xx. 38).

‡ The head was not to be anointed as a qualification for fasting, but it was the custom of the Jews to wash at every meal, and where it

could be effected, to anoint the head and other parts of the body with sweet or olive oil : our Lord therefore means, Make no singular display of what you are doing, but appear in dress as at other times.

§ The illustrious and opulent among the ancients accumulated, not merely silver and gold, but a prodigious number of sumptuous and magnificent habits, which were regarded as a necessary and indispensable part of their treasures. How difficult it is to preserve these in warm countries appears from *Bartolomeo* : "I had put my effects into a chest, and opening it afterwards, I discovered an innumerable multitude of termites (or ants). They had perforated my linen in a thousand places, and gnawed my books, my girdle, my amice, and my shoes."—The villages of Judea seem to have been built of mud or clay, as they are in the East to this day. Through these mud walls it is no uncommon thing for the thieves to dig, and obtain quiet entrance, an easier mode than that used by such persons among us, who break open doors and windows.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles* seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the

morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 *Christ ending his sermon in the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word: 24 like houses builded on a rock, 26 and not on the sand.*

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs,† neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how

* *Gentiles*, or "Nations," was a name given by the Jews to all those nations which had not received the faith of Abraham and the law of Moses.

† This exhortation means, that as the priests gave not any of the sacrifice which was offered to the Lord, unto dogs, so his disciples should not throw away their instruction on unholty men who would ridicule and blaspheme. It

was customary with the ancient writers of Greece and Rome, and with the Eastern sages, to denote certain classes of men by animals of similar disposition. Our Saviour adopted the same natural, concise, and energetic method. By dogs, which the Jews much detested, he meant men of odious character and violent temper; and by swine, the usual emblem of moral filth, the abandoned and profligate.

to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶ Enter ye in at the strait gate: * for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

15 ¶ Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bring forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶ Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as one having authority, and not as the scribes.

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased: 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the synagogue.

* The strait gate is thought to allude to the custom at Eastern marriage-feasts of having a gate designedly made narrow that none but the properly invited guests might enter, and any intruders be more easily excluded, as among us, on some particular occasions, narrow entrances are provided, through which only one or two persons can pass at a time.

† Palestine being to a considerable extent a land of hills and mountains, like other lands of that description, was subject to sudden violent rains. The Jordan, the principal stream, was annually swollen to a great extent and became rapid and furious in its course. The streams which ran among the hills, whose channels might have been dry during some months of the year, became suddenly swollen with rain, and would pour down impetuously into the plains below. Everything in the way of these torrents would be swept off. Even a house

erected within the reach of these sudden inundations, and especially if founded on sand, would not stand before them. Rocks in that land were common, and it was easy to secure for their houses a solid foundation. Ward, a late missionary in the East, informs us that the fishermen of Bengal build their huts in the dry season on the beds of sand from which the river has retired. When the rains set in the water pours down in torrents from the mountains, and in one night multitudes of these huts are swept away, and the place where they stood is the next morning undiscoverable. Roberts, another Eastern missionary, says, that when the torrents descend after a long period of drought, the chapped earth suddenly swells, and the foundations are moved by the change. The house founded upon a rock can alone stand the rains and floods of this season.

WHEN he was come down from the mountain, great multitudes followed him.

2 And, behold, there came a leper* and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him,† saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion,‡ beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but

say the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom§ shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid and sick of a fever.

* The leprosy is a dreadful and contagious plague, affecting the skin, and sometimes increasing in such a manner as to produce scurf, scabs, and violent itchings, and to corrupt the whole mass of blood. This disease, incurable by medicine, was formerly common in the East, and still prevails in Arabia, Egypt, and several of their neighbouring countries. In curing this disorder at a word, or by a touch, our Saviour showed his divine power, and gave evidence of his Messiahship. (Matt. xi. 2-5.)

† He that touched a leper, or a dead body, was by the law of Moses rendered unclean. Our Lord might have healed the one or raised the other without this action; but in each case, he "put forth his hand and touched." This was probably to show that the law was not applicable to him who by touching a leper, instead of contracting impurity, imparted health, and by whose touch, death itself became life.

‡ A centurion was a Roman military officer in command of a hundred foot soldiers. He was generally promoted from the ranks for merit and distinguished actions. The centurions were usually stationed in the towns of the Roman provinces to preserve order.

§ The children of the kingdom signified the Jews, who were subjects to the kingdom and commonwealth of Israel. *Outer darkness* here refers to their custom of celebrating marriage-feasts at night, with many torches and various lights, while those shut out from them remained in outer darkness; and the expression

designates the unhappy state of those who were, through unbelief, excluded from the kingdom of heaven.



Centurion.

15 And he touched her hand, and the fever left her; and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils;* and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esáias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

18 ¶ Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea,† insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and

awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side into the country of the Gergesenes,‡ there met him two possessed with devils, coming out of the tombs,§ exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.||

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

* *Those possessed with devils* were maniacs of a certain kind, supposed at that period to have been particularly under the agency of evil spirits.

† The inland sea of Tiberias, or lake of Gennesareth, lies in a deep basin, surrounded on all sides by lofty hills, excepting only the narrow entrance and outlet of the Jordan at each extreme; its length is about sixteen and breadth nearly six miles, and affords one of the most striking prospects of the Holy Land. The river Jordan maintains its course through the middle of the lake, causing a strong current; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping from the mountains into the lake, it may be conceived that a boisterous sea is instantly raised; this the small vessels of the country are not adapted to resist.

‡ The country of the *Gergesenes* is called the country of the Gadarenes in Mark, v. 1, and in Luke, vi. 8, because it lay contiguous to or

between the two cities of Gergesa and Gadara.

§ The tombs in those days were usually in desert places, distant from towns, and were often made in the sides of caves and dens in the rocks and mountains. Dr. E. D. Clarke, the traveller, says, that along the borders of the lake of Gennesareth may still be seen the remains of those ancient tombs, hewn by the earliest inhabitants of Galilee, in the rocks which face the water. Their existence in the present day offers strong evidence of the accuracy of the Evangelist in the account here mentioned.

|| Some think that the destruction of these swine was a just punishment inflicted on their owners; for, if they were Jews, they were kept by them contrary to law, swine being reckoned unclean; and if they were heathens, their city was the metropolis of Perea, a country inhabited by disciples of Moses, and their conduct in keeping swine was a contempt of the Jewish religion.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAPTER IX

2 *Christ curing one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.*

AND he entered into a ship, and passed over, and came into his own city*.

2 And, behold, they brought to him a man sick of the palsy, lying on a bed: † and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This man blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) *Arise, take up thy bed, and go unto thine house.*

7 And he arose, and departed to his house.

8 But when the multitudes saw it, they marvelled and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: ‡ and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bridechamber mourn as long as the bridegroom§ is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new||

* By "his own city" is meant Capernaum, not Nazareth, he being at this time a resident of Capernaum, for, according to the Jewish canons, a person was counted a citizen of a place in which he had lived twelve months, or in which he had purchased a dwelling-house.

† The beds of the East were commonly only thick beds or mattresses, laid down on the floor at night, and easily removed.

‡ The receipt of custom here mentioned is said by Mark to have been by the sea side; hence it is inferred that it was the custom-house of Capernaum. The publicans, or tax-gatherers, had tenements or booths erected for them at the foot of bridges, at the mouth of rivers, and by the sea-shore, where they took the toll of passengers that came or went in ships or boats. It was probably exacted from persons who crossed the Lake of Genesareth, and carried on some traffic in fish and other commodities. The rich publicans generally hired the revenues,

and employed others as inferior publicans to gather them; and, as they were assisted by the Roman soldiery, they often used great violence, and were therefore very hateful to the people. We must not, however, suppose that all publicans were equally oppressive.

§ It would be unreasonable for the companions of a bridegroom to fast, during the days allotted for his nuptials, which were usually spent in festivity; but, if any calamity tore him from them, their joy would be turned into mourning, and their feasting into fasting. In like manner, it would be improper for his disciples to fast while they had the comfort of his presence; but he would soon be taken from them, and then they would meet with hardships and trials which would render fasting seasonable.

|| The word here translated new, in the original implies rude and undressed cloth, not fully nor cleansed by the cloth-dresser. ††

cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles;* else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler,† and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶ And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment,‡ I shall be whole.

22 But Jesus turned him about, and

when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrelsy and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, two blind|| men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

this state, if applied to an old garment, and if wet, it will contract and draw off a part of the garment to which it is attached, and thus make the rent worse than it was.

* Bottles in Eastern nations were made, and



Bottle. The modern Oriental leathern vessel, which is believed to be identical with the ancient one.

are so still of skins of beasts. Generally the skin was taken entire from a sheep or goat, and

properly prepared, was filled with wine or water, and being comparatively green, would distend to the swelling of the liquor. But by long usage these skins would wear, and were then easily rent. New wine put into them, by its fermentation and swelling, would burst them open, but new skins or bottles would be strong enough to prevent their bursting.

† A *Ruler* was a person who attended the affairs of the synagogue and directed the worship there performed.

‡ The Jewish mantle, or upper garment, had four corners, at each of which was suspended a tuft or tassel of threads or strings (See Deut. xxii. 12). The supposed sacredness of this probably led the woman to think of touching that part of the garment rather than any other.

§ *Minstrels* were singing-women who attended funerals for hire. These seemed, from their appellation, also to have been provided with pipes. The poorest Israelite thought himself bound to provide two pipes and one wailing woman when his wife died. The number of both was increased with the means of the family. This custom of instruments was heathen, and came in but late among the Jews. The ancient Jewish custom was, that the lamentation was not begun with musical instruments, but only voices of old women, who, in a sad modulation, strove to extort lamentation from those who were present. Mourning women are still employed in the East.

|| An Eastern traveller says that the blind are yet to be seen lining the approaches to Jerusalem, and crying loudly to the passers-by for mercy and for charity.



Mourning Women of Turkey

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples,

The harvest truly *is* plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

1 *Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions: 40 and promiseth a blessing to those that receive them*

AND when he had called unto him his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphéus, and Lebbaeus, whose surname was Thaddæus;

4 Simon the Canaanite,* and Judas Iscariot, who also betrayed him.

* *Canaanite* does not mean here one of the ancient race of Canaan, but a native of Cana.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:*

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,†

10 Nor scrip‡ for your journey, neither two coats, neither shoes, nor yet

staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy;§ and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust|| of your feet.

in Galilee, though some think it means one of a zealous sect called *Kainites* or *Zelotes*; it is doubted, however, whether this sect appeared so long before the siege of Jerusalem by the Romans, when it became very noted.

* Shalmanezzer, king of Assyria, destroyed the kingdom of Israel, and carried away the mass of the people into captivity. Some, however, were suffered to remain that the ground might not become a complete desert, and these united and intermarried with colonists sent from various parts to supply the vacancies occasioned by the loss of the former inhabitants. Idolatry soon corrupted the whole people; but they retained with it the worship of the One living and true God (2 Kings, xvii. 29). Cyrus afterwards permitted the Jews to return from captivity and rebuild the temple, when the *Samaritans*, so called, wished to unite in the labour, and share in their religious privileges. But Zerubbabel and the other Jewish rulers would not admit of so corrupt a mixture among their nation. The Samaritans then employed the most strenuous efforts to obstruct the rebuilding of the temple and the prosperity of the Jews. Hence originated a mutual hatred between the nations: they also, at length, aided by Sanballat, their governor, obtained permission from Alexander the Great, and built a rival temple on Mount Gerizim (Ezra, iv. 1-4; Neh. ii. 10-20). The two nations made this a subject of future contention, and each nation claimed superiority for its own place of worship. The rancorous hatred between them became at last so strong, that to many of the Jews the Samaritans were objects of greater detestation than even the Gentiles (Luke, x. 33). A poor remnant of this people is found at Naplouse, the ancient Shechem: but they exist in a state of very great poverty, and probably will soon be extinct.—Our Lord's prohibition against entering any city of the Samaritans seems to have been given to avoid the offending of the Jews.

† The Jews had no purses resembling those used by us, but carried their money in their girdles as the Easterns now do, and these are what are here meant by the term *purses*.

Eastern travellers have not only outward girdles, but girdles which they tie next their skin, from which they extract such money as they may want from time to time, and avoid the notice of robbers, which abound in those parts.

‡ The Jewish Commentators inform us that the *Scrip* is a large leathern bag, in which shepherds and travellers put their food and other things, and which they carried hanging about their necks. Those now used in the East are made of hair-cloth, or thick worsted. In Mark, vi. 9, they were allowed to take *sandals*; hence there appears to have been some distinction between shoes and sandals, though the same Hebrew word denotes both, and the context therefore determines the exact meaning. A learned writer describes the Eastern shoe as a kind of short boot. An authority more credible in such matters, says that a shoe is a covered sandal, affording a better protection to the foot. The shoes generally used in the East are something between a complete shoe and a sandal, or as we may say, slippers. Many of them have no quarters, and scarcely do more than cover the toes; yet the natives walk in them with extreme ease, and almost never let them slip from the feet.

The Apostles were to go forth preaching the gospel, depending upon the hospitality they should meet with, and not burdening themselves more than was necessary; hence, they were not to take *staves* with them, one being to walk with, and the other to carry provisions on the shoulder in the scrip or wallet, as is often seen in the East: but they might take a single walking-staff to support them on their journey (see Mark, vi. 9, also Luke, ix. 3, note).

§ A *worthy* person signified, among the Jews, one that was benevolent and hospitable, and kind to strangers. Such the Apostles were to find out, and continue for a while with them.

|| *Shaking off the dust* was a significant action, taken from the custom of the Jews with regard to heathen countries. With them, all dust which comes from the land of the Gentiles is reckoned defiling. Hence, they would not suffer herbs to be brought out of a heathen

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents,* and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;†

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise

up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee you into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub,‡ how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear,§ *that* preach ye upon the house-tops.

country into the land of Israel, lest dust should be brought with them.

* *Serpents* were reckoned by the ancients remarkable for their sagacity: it is certain that



Dove. The Syrian species (*Turtur risorius*).

they have a peculiar vivacity in their eyes: so that to be sharp-sighted as a serpent was a proverb among the Greeks and Romans. *Doves* are well known, so that their gentleness is proverbial.

† The Jews held their courts of judicature, about both civil and ecclesiastical affairs, in their synagogues; and these places seem to have been used for punishing as well as judging what were deemed transgressions of the law.

‡ *Beelzebub* signifies "Lord of flies." Swarms of flies being noisome in the East, Baalzebub, a fabulous deity, was worshipped by the Philistines as the protector from flies, as Jupiter Muscarius, or "The Fly-Driver," was by the Romans. The Jews changed the name to "*Beelzebub*" or "*Beelzebub*"—"the God of the dunghill," and, in contempt, gave this name to the chief of the evil spirits; and hence they thought that they could not fix a more reproachful name upon Christ.

§ Allusion is here made to the manner of instruction in the synagogues after the return from the captivity in Babylon. The pure Hebrew was no longer the vernacular tongue of the Jews, yet the law continued to be read in that language. The doctor, therefore, whispered the passage in Hebrew in the ear of an interpreter, and he proclaimed it aloud in the spoken dialect, that all might understand that which was *spoken in the ear*. Another allusion is also made to the custom that the minister of the synagogue, on the Sabbath-even, sounded with a trumpet six times, on the roof of an exceedingly high house, that all might take notice of the coming in of the Sabbath. The houses of Judea were flat-roofed, with a balustrade round about. As there are no bells among the

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water** only in the name of a disciple, verily I say unto you, He shall in no wise lose his reward.

Turks, they also now employ a crier, who proclaims all times of public worship from the house-tops.

* In the Eastern countries a cup of water was a considerable object. In India the Hindoos go sometimes a great way to fetch it, and then boil it, that it may do the less hurt to travellers

when hot; and after that they stand from morning till night in some great road, where there is neither pit nor rivulet, and offer it, in honour of their god, to be drunk by all passers. This necessary work of charity in these hot countries seems to have been practised by the more pious and humane Jews.



Giving a Cup of Water

CHAPTER XI.

2 *John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 18 The opinion of the people, both concerning John and Christ. 20 Christ upbraiddeth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum: 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.*

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence,* and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken this generation? It is like unto children sitting in the markets,† and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.‡

18 For John came neither eating nor drinking, and they say, He hath a devil.§

19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners.|| But wisdom is justified of her children.

* There is an allusion here to the manner in which cities were taken. Besiegers pressed upon them with violence, and demolished the walls, and captured them. With such earnestness and violence, Christ says, men had pressed around him and John since they began to preach.

† The forum, or market-place, was usually a public market on one side only, the other sides of the area being occupied by temples, theatres, courts of justice, and other public buildings. Here the philosophers met and taught; here laws were promulgated; and here devotions as well as amusements occupied the populace. These places, in ancient times, were usually at the gate of the city, and were used for judicial trials, as places of business, and to accommodate those who were assembled merely to pass away time.

‡ The allusion here is to Jewish children

who, having seen their parents and friends at their festivals and weddings, some play upon their pipes and others dance to them, mimicked the same in their diversions; and also, having observed at funerals the mourning women making their doleful ditties, and others answering to them, acted the part of these persons, expecting their fellows would make their responses, but did not.—The mourning airs fitly represented the Baptist's manners and doctrines, which were severe and awful; the cheerful airs beautifully represented our Saviour's inviting doctrines and engaging manners: thus, every method was tried that had a tendency to bring the people to repentance.

§ John abstained from all free and sociable conversation with men, in eating and drinking, and lived upon "locusts and wild honey."

|| Christ came in the common sociable way,

BETHSAIDA.





20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee Chorázín!* woe unto thee, Bethsáida,† for if the mighty works which were done in you had



Ruins of Tyre.

and went to feasts, entertainments, and weddings, when he was invited; and was affable, friendly, and courteous in his deportment to all men.

* *Chorazin* was a small town on the western coast of the Sea of Galilee, where Christ did many of his mighty works.

† *Bethsaida* was a fishing town on the north-east coast of the Sea of Galilee. It was the birth place or residence of Philip, Andrew, and Peter. Philip the Tetrarch raised it to the size and magnificence of a city, and called it *Julias*, in honour of *Julia*, the daughter of *Cæsar*. Of this city no trace now remains; five or six poor cottages stand upon its supposed site. *Tyre* is called in *Isaiah* (xxiii. 12) "the daughter of *Zidon*;" hence, it was originally a colony of the latter. There were two *Tyres*: one on the shore of the continent, the other upon a small island about one-third of a mile from the shore. The Old *Tyre* was destroyed by *Nebuchadnezzar*; but the New *Tyre* existed in the time of Christ. As *Pliny* evidently unites the continental and insular *Tyre* together, by describing the circumference of *Tyre* as nineteen Roman miles, it is probable that the insular *Tyrians* restored a part of the old city. The ruin of this great mart was many ages in being completed. Its port is mentioned in the days of the Apostle Paul, as the harbour at which the ship

he sailed in was to unlade her burden; and there were disciples there with whom the Apostle tarried seven days. In the twelfth century it had a peculiar manufacture of fine glass and sugar, and, as part of the Holy Land, was fought for by the Crusaders, A. D. 1124. This once celebrated mart of Phœnician commerce—this city once so famed for its pride and luxury, has now lost all its glory. It was, however, in 1816, a walled town, having about 8000 inhabitants. It has many grand ruins. Its situation is ninety miles north-west of Jerusalem.

Sidon, as we have said, preceded *Tyre*, and was the capital of the Phœnicians, founded soon after the deluge, by *Sidon*, the son of *Canaan* (*Gen.* x. 15, 19). *Sidon* lay at the extreme north-west of *Canaan*. The *Sidonians* built ships, and were the founders of maritime commerce. They are thought to have been the first manufacturers of glass. *Sidon* still subsists as a town, and carries on some traffic with the neighbouring coasts. It is now called *Saïde* or *Seïde*. The inhabitants are estimated at about 15,000, who are chiefly occupied in spinning cotton, which, with silk, and boots, shoes, and slippers of morocco leather, form the principal articles of their trade. Fragments of columns and other remains of the ancient city may still be discovered.



Sidon

been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Caper'naum,* which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

28 ¶ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke† upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 10 by reason, 13 and by a miracle

22 He healeth the man possessed that was

* Capernaum was situated on the coast of the Sea of Galilee. Here Christ dwelt for some time, began to preach, and wrought many miracles. Mr Buckingham, the traveller, found some ruins in its vicinity, in 1817; but even these have now disappeared, so completely is

the woe verified which was denounced against it by our Lord.

† The yoke is in allusion to the instrument so called put on the neck of the ox for the purpose of drawing a load, and implies the obligation on Christ's disciples to labour for him

blind and dumb. 31 *Blasphemy against the Holy Ghost shall never be forgiven.* 36 *Account shall be made of idle words.* 38 *He rebuketh the unfaithful, who seek after a sign: 49 and sheweth who is his brother, sister, and mother.*

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hundred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.*

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless †?

6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

9 And when he was departed thence, he went into their synagogue:

10 ¶ And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to

heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esáias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed† shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory

21 And in his name shall the Gentiles trust.

* It was allowed by the law (Deut. xxiii. 25) that in passing through a corn-field, corn might be plucked for immediate use, by the hand. But the fastidious Pharisees classed this act with reaping, which was a servile work, and not proper for the Sabbath.

† The priests in the temple were obliged to offer two lambs for a burnt-offering every Sabbath-day. This necessitated the performance of many servile works, which, under other circumstances would have been accounted a profanation of the Sabbath; their duties of this sort being, in fact, the same as on other days, they had to prepare the wood and lay it on the altar, to slay the lamb, to take off its skin, cut it up and lay the parts on the fire, together with other duties, for performing the like of which

beyond the temple, a man would have been stoned.

‡ The bruised reed is an emblem of one oppressed under sorrow of spirits.—*Smoking flax* is thought to allude to the small fire which is necessary in the process of dressing flax, in order to keep it perfectly dry and crisp. This is formed of the husks and refuse of the plant, which fly off with the stroke of the hitchel, and after blazing for a short time, on being pressed down, the fire sinks into a smoky smouldering state, not extinct, and yet, apparently, not burning. By not quenching this, the contrary is meant, gently stirring it, and by degrees kindling smoke into flame. How well this illustrates and accords with the mercy of Christ!

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beel'zebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Bée'l'zebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and

his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly:* so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south† shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places,‡ seeking rest, and findeth none.

* Some learned men think that it should rather be translated here "the belly of a great fish," in accordance with what is said Jonah, i. 17, where it is so called, without describing what particular fish it was. The whale is very small in the swallow; this is therefore supposed to have been a kind of sea-dog, called Carcharias, and sometimes Lamia or Lamma, from its vast swallow, in which whole men, even in coats of mail, have been found.

† The queen of the south was the queen of

Sheba, of whom we read in 1 Kings, x. 1. Josephus says that the queen took her title from Saba, which lay south of Judea, and was a city of Merop, an island of the Nile. Some, however, suppose that Sheba was on the borders of the Red Sea, in Arabia Felix.

‡ Dry places, or barren places and deserts amidst ruins and burying-places. The Jews thought, in old times, that these places were haunted by demons, who occupied them when they were not tormenting men. Our Lord

44 Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

3 *The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven. 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contemned of his own countrymen.*

THE same day went Jesus out of the house, and sat by the sea-side.

2 And great multitudes were gathered together unto him, so that he went into a ship and sat: and the whole multitude stood on the shore.*

3 And he spake many things unto them in parables,† saying, Behold, a sower went forth to sow;

4 And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up:‡

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest

adopts their prejudices to illustrate and enforce an argument, which is to show that resisting convictions of sin, and treating divine things with indifference and contempt, will generally be followed by increased obduracy of heart and wickedness of conduct.

* It was the custom of those times for the teacher to sit, while the scholars, or audience, stood around. Sometimes, however, they sat at the feet of the teacher, he being raised above them by more elevated ground.

† Parables often mean short sententious sayings, maxims, or aphorisms, expressed in a

figurative, proverbial, or even poetical manner, but, as applied to our Saviour's parables, it signifies a short narrative of some event or fact, real or fictitious, in which a continued narrative is carried on, frequently between sensible and spiritual objects; and under this similitude some important doctrine, moral or religious, is conveyed.

‡ Thevenot, the traveller, says that there are so many sparrows in Persia that they destroy all things; and scarecrows are so far from frightening them, that they will perch upon them.

at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear

17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

25 But while men slept, his enemy

came and sowed tares* among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He saith unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them:† but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds:‡ but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures§ of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude

* *Tares*, or darnell, are used as the emblems of wicked men. They are a kind of plant, well known in Palestine, much resembling wheat when growing among the corn. The tares are separated from the wheat after threshing, as injurious, having an intoxicating influence on the eater. It is now common in the East to take revenge on a real or supposed enemy by sowing troublesome weeds in his fields.

† It is customary in Syria to draw the plant

up by the hand in harvest time, along with the wheat; and it is then gathered out and bound up in separate bundles.

‡ The *mustard seed* is not in itself the smallest of seeds; but it is the smallest which produces a ligneous substance, and becomes a tree. With us, it is only a small plant; but it is large enough, in the East, to afford shelter and shade.

§ A *measure* was about a peck and a half.

THE PARABLE OF THE TARES.

MATT XIII.





away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;

42 And shall cast them into a furnace of fire:* there shall be wailing and gnashing of teeth.

43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.†

45 ¶ Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.‡

47 ¶ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son?|| is not his mother called Mary? and

* *A furnace of fire* is a phrase by which the Jews used to describe hell; the language is used in allusion to Nebuchadnezzar's fiery furnace, or it may relate to the custom of burning persons alive in some countries, or more probably to the burning of chaff and stubble, and the stalks of any unprofitable things that grew in the fields, for the heating of furnaces.

† No practice was more common than that of hiding treasures in a field or garden, because the people had not any place of safety in which to deposit their riches; and because their rapacious rulers were sure to find some pretext for accusation against them, in order to get their money. Rich persons often die and leave their treasures in some concealed spot. A favourite place of deposit is under a tree; and if any one found treasure thus buried, he would naturally try and purchase the ground, for he would

thus become the legal owner; as it was the rule in the Jewish, as in most other nations, for found treasure to become the property of the person on whose land it was discovered.

‡ Travelling jewellers are common in the East, their chief dealings being in precious stones and pearls, for which they make advantageous purchases and exchanges. It frequently happens that they meet with some costly gem, for which they sell off all their existing stock and every article of valuable property they may possess, in order to raise the purchase-money.

|| That Joseph was a mechanic, does not necessarily imply poverty; though it is clear that he was not rich. But it was the custom for the Jews to train all their children, even those of wealth and learning, to some trade or manual occupation. Thus, Paul was a tent-maker. (See Acts, xviii. 3.)

his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

CHAPTER XIV.

1 *Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departed into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes: 22 he walketh on the sea to his disciples: 34 and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.*

AT that time Herod the tet'rarch* heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.

3 ¶ For Herod had laid hold on John

and bound him, and put him in prison for Heródias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.†

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday was kept, the daughter of Heródias danced before them,‡ and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head|| in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

* *Herod the tetrarch* was Herod Antipas, noticed in our note on chap. ii, 1. He was the son of Herod the Great, by Malthaces, and after the death of his father became tetrarch of Peræa and Galilee. The word *tetrarch* properly signifies, one who rules over one-fourth part of a country. But Herod the Great's dominions were only divided into three, among his three sons, Archileus, Antipas, and Philip; so that the word *tetrarch* had a general meaning of a *sovereign* subject to some greater sovereign, as a king or emperor.

† Josephus says that Herodias was granddaughter to Herod the Great, being the daughter of his son Aristobulus, consequently she was niece to Herod's sons. Herod Antipas here spoken of, was brother to Herod Philip. Having paid him a visit, Antipas so much admired his brother's wife, that he offered to marry her himself if she would leave him. To this the wicked woman Herodias consented, provided Antipas would also get a divorce from the wife he then had, the daughter of Aretas, an Arabian king. This was the crime which John the Baptist had boldly denounced; and for his faithfulness he had incurred the hatred of Herodias, who henceforth sought his life.

‡ Some writers say that it was contrary to etiquette among the Jews for young ladies of quality to dance before indiscriminate companies of men, and that these personal anniversary celebrations were considered as acts of idolatrous worship, but were adopted in conformity with the customs of the Greeks and Romans.

|| It was customary for the heads of criminals to be thus brought to those who condemned them, in order to certify that they were really put to death.

Jerome says that the wicked Herodias gloated on the horrible spectacle with pleasure; and drawing forth that honest tongue, by which she had been rebuked, pierced it through with a needle.

It may interest the reader to know who became of the wicked prince concerned in the transaction. Aretas, the father of the prince whom Herod Antipas divorced to marry Herodias, made war against him to avenge the wrongs of his daughter, and totally destroyed his army. About this time, Agrippa, Herod's nephew, and Herodias's own brother, received the title of King; and the ambitious woman urged her husband to go to Rome, and try and procure the same rank for himself; but Agrippa wrote to prejudice the Emperor against him, who, instead of raising him, banished him to Lyons and afterwards to Spain, where he died. It is storied of the daughter of Herodias, that going over the ice in winter, the ice broke and she slipped in up to her neck, which was cut through by the sharpness of the ice: "God requiring her head," says Dr. Whitby, "for that of the Baptist." If this was the end of the daughter, and such the end of the husband, Herodias must have felt most severely from her loss and her degradation.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.*

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves; for the wind was contrary.

25 And in the fourth watch† of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.‡

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ And when they were gone over, they came into the land of Gennesaret.||

35 And when the men of that place had knowledge of him, they sent out

* The Jews always carried food in bag-baskets when travelling, especially among Gentiles, having no reason to expect hospitality, and wishing to avoid food considered as unclean. The company that followed Christ were many of them travelling to Jerusalem, to the pass-over; so that their baskets of provisions were a necessary part of their equipment.

† In the time of our Saviour, the Jews divided the night into four watches: these watches consisted of three hours each; the first commenced at six and continued till nine; the second, from nine to twelve; the third, from twelve to three; and the fourth, from three to six. The first was called evening; the second, midnight; the third, cock-crowing; the fourth,

morning (Mark, xiii. 35). The latter was three hours before sunrise; and during these three hours Jesus came to the disciples, perhaps after day-break.

‡ The Jews, especially the sect of the Pharisees, had a notion, from whom the disciples might have theirs, of spirits, apparitions, and demons being to be seen in the night. And the fear of the disciples might be increased, through a vulgar notion among seafaring men, that such sights are ominous, and portend ill to sailors.

|| The district of *Gennesaret* extended nearly four miles along the west side of the lake to which it gave its name. Capernaum and Tiberias were in this district.

into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

3 *Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions: 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves and a few little fishes feedeth four thousand men, beside women and children.*

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.*

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.†

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me

with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are the things which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan†

* The Jews pretend that when Moses was on Mount Sinai he received two sets of laws, one of which he published in writing, and the other by word of mouth only. The latter, they say, was handed down from father to son, till it was recorded correctly in some volumes called the Talmuds. These laws are numerous and trifling, and many of them opposed to the truth. They are, however, regarded by the Jews as more important than Moses or the Prophets. The elders alluded to were Hillel and Shammai, the two heads of their famous

schools, and other ancient doctors, who delivered these *traditions* one to another.

† It is our duty to assist our aged parents. But the Jews invented a method to avoid this, if they pleased. And if they declared that their property was a *gift* to God, which they were in that case bound to bestow, they would avoid paying their parents their debt of affection. This was opposing God's law, "Honour thy father and thy mother."

‡ The old inhabitants of this tract were descendants of Canaan, not driven out by the



RUINS OF TYRE

came out of the same coasts, and cried unto him, saying, Have mercy on me. O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.*

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet: and he healed them:†

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples unto him, and said, I have compassion

on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.‡

CHAPTER XVI.

1 *The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ, 16 and Peter's confession of him. 17 Jesus foresheweth his death. 23 reproving Peter for dissuading him from it: 24 and admonisheth those that will follow him, to bear the cross.*

THE Pharisees also with the Sadducees came, and, tempting, desired him that he would show them a sign from heaven.

2 He answered and said unto them,

Israelites: whence this part of the country seems to have retained the name of Canaan, long after the name had ceased in the parts which we retained possession of by the Israelites.

The Greeks called the tract inhabited by the old Canaanites, along the Mediterranean Sea, Phœnicia: the more inland parts, as being inhabited partly by Canaanites or Phœnicians, and partly by Syrians, Syrophœnicia. Hence, this woman is said by St. Matthew to be of Canaan: but by St. Mark to be "a Syrophœnician by nation," as she was a Greek by religion and language.

* The Jews called the Gentiles dogs because

of their ignorance, idolatry, and impurity: and our Saviour here uses the word according to the common speech of that nation.

† Still the same custom is witnessed in the East. Dr. Grant, the American physician and missionary, in his Travels in Ancient Assyria, &c. says, "The sick, the lame, and the blind gathered around us by scores and hundreds, and my fame was soon spread abroad through the surrounding country. We were regarded as public benefactors, and our arrival was hailed with general joy."

‡ Magdala was a city, and probably a territory, east of Jordan.

When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it but the sign of the prophet Jonas. And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 ¶ Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up.

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of Cesaréa Philip^{'pi},* he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock, I will build my church; and the gates of hell shall not prevail against it.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.

* *Cesaréa Philippi* was the principal city in Upper Galilee. When our Lord made his appearance, Palestine was divided into five provinces—Galilee, Samaria, Judea, Perea, and Idumea; and the first of these was subdivided into Upper and Lower Galilee. Some suppose that this was the place formerly called Laish, or Dan. Philip rebuilt this city, and called it Cesaréa, in honour of Tiberias Cæsar, the Roman Emperor, and added his own name to

it, to distinguish it from Cæsarea, a much greater city, in a more southern part of the land, on the borders of the Mediterranean Sea (Acts, xi. 11), which King Herod rebuilt, and called thus in honour of Augustus Cæsar. The place still retains its name, with scarcely a vestige remaining of its former materials; it now consists only of some miserable huts inhabited by Mahometans.

25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom.

CHAPTER XVII.

1 *The transfiguration of Christ.* 14 *He healeth*

the lunatick. 22 *foretelleth his own passion,*
24 *and payeth tribute.*

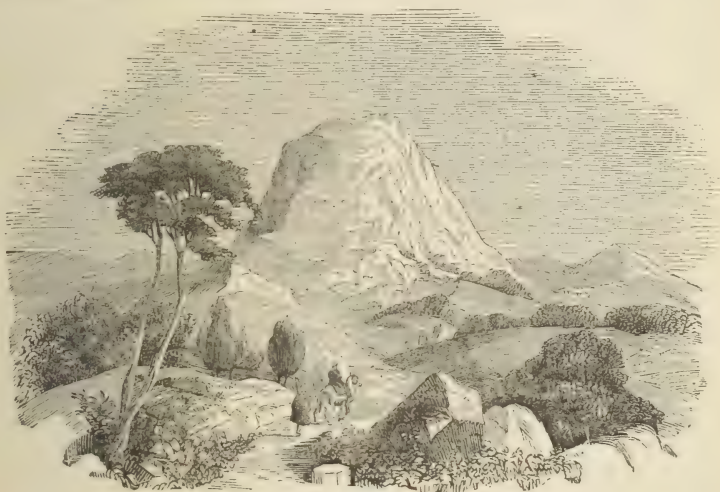
AND after six days Jesus taketh A Peter, James, and John his brother, and bringeth them up into a high mountain apart.

2 And was transfigured* before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold



Mount Tabor

* There is a mountain of Galilee, standing alone and rising to the height of about a mile, to which tradition has given the name of The Mount of Transfiguration, and of which the above is a view. It stands in the plain of Esdraelon, and is about two hours' distance east of Nazareth. There is, however, no certain reliance to be placed on the truth of the tradition; and it has been conjectured that the event occurred on some other spot. The chief reason for disputing the claim

given to this mountain is, that when Jesus had cured an epileptic boy, after the transfiguration, it is said (Mark, ix. 30) that they departed, and "passed through Galilee," and then came to Capernaum. Now, it is not very probable that the Evangelist would in this manner have narrated our Lord's journey from the Mount of Transfiguration to Capernaum, if that mountain had been in Galilee, the region in which Capernaum stood.

a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

6 And when the disciples heard it, they fell on their face, and were sore afraid.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil: and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

21 Howbeit this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

23 And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Caper'naum, they that received tribute money* came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money:† that take, and give unto them for me and thee.

* The *tribute money* seems to have been the half-shekel a-piece, collected to defray the expense of the sanctuary service (Exod. xxx. 11-16). This at first was collected occasionally, as wanted; but Josephus says, that in his time it was paid annually, by all above twenty years of age. Vespasian afterwards ordered this to be paid into the Roman treasury.

† A piece of money, or a *stater*, as in the Greek, was of the same value with a shekel of the province: this, according to *Prideaux*, a

learned writer, was equal to three shillings of our money, though some estimate it at only half-a-crown. This might have been dropped into the sea or lake, and the fish have accidentally swallowed it, for similar cases have occurred; it, however, shows our Lord's perfect knowledge and power; knowledge penetrating into the bowels of this fish, and power in bringing it to Peter's hook, though he was at a distance.

CHAPTER XVIII.

1 *Christ warneth his disciples to be humble and harmless: 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren when they offend us: 21 and how oft to forgive them: 23 which he setteth forth by a parable of the king that took account of his servants, 32 and punished him who showed no mercy to his fellow.*

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 But, whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.*

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes, to be cast into hell fire.†

10 Take heed that ye despise not one

of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

11 For the Son of man is come to save that which was lost

12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

15 ¶ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.‡

18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

* Some writers say that the allusion here is to a Jewish mode of punishment. It does not, however, appear that they adopted this method; but it was in use among their neighbours, the Egyptians and Syrians. The persons condemned had sometimes heavy stones tied about their necks, or were rolled up in sheets of lead, and then cast into the sea. Drowning is a punishment still practised by the Turkish government.

† This is not to be understood literally, as if it were our duty to maim our bodily members; but the exhortation signifies that we are to cut off all occasions that may betray us into sin, and to mortify our darling passions, though as dear to us as our right eye.

‡ A person who became a tax-gatherer was excluded from the religious society to which he had previously belonged; but he might be readmitted when he discontinued his obnoxious calling.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.*

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.†

26 The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.‡

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.§

29 And his fellow-servant fell down at his feet, and besought him, saying,

Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors,|| till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your heart's forgive not every one his brother their trespasses.

CHAPTER XIX.

2 *Christ healeth the sick: 3 answereth the Pharisees concerning divorce: 10 sheweth when marriage is necessary: 13 receiveth little children: 16 instructeth the young man how to attain eternal life, 20 and how to be perfect: 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.*

AND it came to pass, that when Jesus had finished these sayings, he de-

* According to the authority of Prideaux, the Roman talent was equal to 216*l.*; the Jewish talent of silver 450*l.*; and the gold talent 7200*l.*

† This custom, how cruel soever we justly account it, was, in early ages, established by the laws of many countries in Europe, as well as in Asia; republican as well as monarchical; and travellers inform us that this is one of the causes of slavery in Africa.

‡ The form of lowly submission from the servant to his master, here called *worshipping* him, is still practised in the East among the Arabs: where inferiors, in paying respectful deference to their superiors, fall down before them, and kiss their feet, their knees, or their garments.

§ The value of a Roman penny was seven-pence half-penny, and the whole debt named, three pounds four shillings; whereas the debt forgiven to this inexorable creditor amounted to many millions. Our Saviour meant by this to teach, that the offences which our fellow men

commit against us are very small and insignificant compared with our offences against God.

To take *by the throat* so as almost to strangle, or rather to twist the neck behind them, was what merciless creditors frequently used to do to debtors, when they dragged them before the magistrates.

|| The *tormentors* signify the jailers. If a person was suspected of fraud, he was put to very cruel tortures, among the Asiatics, to induce him to confess. In the punishments of China, a great variety of these appear. Imprisonment is also a much greater punishment in the Eastern parts of the world than here; State criminals are not only forced to submit to a very mean and scanty allowance, but are frequently loaded with clogs or yokes of heavy wood, with which they cannot either lie or sit at ease; and by frequent scourgings, and sometimes by racking, they are quickly brought to an untimely end.

THE PARABLE OF THE UNMERCIFUL SERVANT. MAT. XVIII.



parted from Galilee, and came into the coasts of Judæa beyond Jordan;

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

10 ¶ His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto

him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel* to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said

* The camel is a large animal highly valuable in the East, as it can endure great fatigue and privations, and is well fitted for travelling in the deserts. Hence it is held in great estimation, and is much used. This being the largest

animal with which the Jews were acquainted, its name became proverbial for denoting any thing remarkably large; and a camel's passing through a needle's eye, came in consequence to express a thing impossible.

unto them, With men this is impossible; but with God all things are possible.

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But many *that are* first shall be last; and the last *shall be* first.

CHAPTER XX.

1 *Christ, by the similitude of the labourers in the vineyard, sheweth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children teacheth his disciples to be lowly: 30 and giveth two blind men their sight.*

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had agreed with the labourers for a penny* a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market place,

4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.†

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured against the good man of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

16 So the last shall be first, and the first last: for many be called, but few chosen.‡

* The Roman *denarius*, or penny, was equal to seven-pence halfpenny of English currency, or thirteen cents of American money.

† Before a large mosque in Hamadan is a maidan, or square, which serves as a market-place. "Here," says *Morier*, a traveller, "we observed every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields. When passing

by the same place, late in the day, we still found others standing idle. On asking them, 'Why stand ye here all the day idle?' they answered us, 'Because no man hath hired us.'"

‡ The allusion here is supposed to be to the custom of calling together all the Roman citizens of a certain age, in order that they might serve a certain number of campaigns in the army. But as the number so called was always much greater than was required, a selection was made out of them.

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.*

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism† that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

24 And when the ten heard it, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over

them, and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

29 And as they departed from Jericho, a great multitude followed him.

30 ¶ And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1 *Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.*

AND when they drew nigh unto Jerusalem, and were come to Bethphage, §

* According to Eastern custom, the degree of nearness to the throne denoted the degree of dignity. (See 1 Kings, ii. 19; Psalm xlv. 9; and Hebrews, i. 3.)

† In ancient times the master of a family used to distribute, to his children and servants, a certain separate allowance of meat and drink for each by himself, differing in quantity and quality according to their desert. The same custom was also observed in entertaining guests (Gen. xliii. 34). In allusion to this custom, the word *cup* is used for the dispensations of Providence; Almighty God, as one common master and father, appointing to every one his respective share of good and evil.

‡ Baptism was a metaphor expressive of deep affliction, very frequent among the Hebrew writers, and not unknown to the classical ones.

§ Bethphage was a small village situated at the foot of the Mount of Olives, between Bethany and Jerusalem.

The Mount of Olives, or Olivet, was so called from the abundance of olive-trees that grew upon it. It lay east of Jerusalem, a little out of the city, over the valley of Jehoshaphat. It was about a mile in length, and about a mile from the city: and from its summit almost every part of the city could be seen. This is still a prominent object in the vicinity of modern Jerusalem. (See chap. xxiv. 3, note.)

unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion,* Be-nold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, and did as Jesus commanded them.

7 And brought the ass, and the colt, and put on them their clothes,† and they set *him* thereon.

8 And a very great multitude spread their garments in the way, others cut down branches from the trees, and strewed *them* in the way.‡

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: blessed *is* he that cometh in the name of the Lord; Hosannah in the highest.

10 And when he was come into Jeru-

salem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said unto them, It is written, My house shall be called a house of prayer; but ye have made it a den of thieves.§

14 And the blind and the lame came to him in the temple; and he healed them,

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased.

16 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany;|| and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig tree** in the way, he came to it, and found nothing

* *Daughter of Sion*, so Jerusalem was called, from Mount Zion, on which the city was partly built. This poetical manner of personifying cities and countries was usual among the prophets (Is. lxii. 11; Zech. ix. 9). (For remarks on the "ass," see John, xii. 14.)

† The circumstance of putting the clothes on the backs of the animals receives an illustration from a remark of *Tucker*, who made a pilgrimage to the Holy Land in the last half of the fifteenth century. He advises a person who intends travelling in Palestine to have a coat made at Venice of double cloth, "as it is very convenient," he observes, "in the Holy Land. You spread it upon the ass, and ride on it." The Jewish writers inform us, that the princes of Israel rode upon asses, strewed or saddled with all kinds of painted garments.

‡ The strewing of clothes, flowers, and branches before kings, was an usual ceremony in the East (2 Kings, ix. 13). The garments used here were the upper or flowing robes.

§ The Temple, so called, comprehended the whole building with its courts. In the court, called the Court of the Gentiles, where prose-

lytes were admitted to worship apart from the Jews, a cattle-market had been established for the purpose of supplying those with sacrifices who came from a distance. The victims were first examined and approved by the priests. The traffic was in doves, lambs, and oxen, frankincense, oil, and wine; besides these, there were *money-changers*, who furnished the Jews that had come from foreign parts, where they resided, with money for their bills, or with the current money of Judea for that of their own country, or who changed larger pieces of money into smaller. The expression, "den of thieves," is taken from the nests of banditti which used to conceal themselves in the caverns of Judea.

|| Bethany was situated on the retired and shady side of Mount Olivet, fifteen furlongs eastward of Jerusalem, on the way to Jericho. At present it is a miserable little village, consisting of a cluster of mud hovels. The spot is romantic, and is surrounded with trees and long grass.

** The fig-tree here mentioned was one particular tree out of many; for a large tract of the

thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!

21 Jesus answered and said unto them, Verily, I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.*

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people; for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things

28 ¶ But what think ye? A *certain*

man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not: but afterwards he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit[†] drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, they will reverence my son.

38 But when the husbandmen saw the

Mount of Olives was full of fig-trees, and therefore called "Bethphage"—the house of figs. Our Lord's sentence against this barren tree was a symbolic action, representing the state of the Jews, who bore no fruits of holiness, and would therefore soon be cut off under the divine displeasure. The tree probably grew by the wayside, and being no person's property, no one was injured by its being blasted.

* Removing mountains were phrases very generally used to signify the removing and conquering of great difficulties.

† In Persia they still dig their wine-presses, into which the grapes are thrown and trodden out. There is an upper receptacle for the

grapes, and an under one into which the juice flows when pressed out, passing through a grated aperture. *The tower* was where the vinedresser might lodge, to guard the vineyard.

‡ The fruit of all manner of trees, for the first three years, was not to be eaten, nor any profit made of it: in the fourth year, it was to be holy, and used only to praise the Lord, being either given to the priests or eaten by the owners before the Lord at Jerusalem; in the fifth year, it might be eaten and made use of for profit, and thenceforward every year. To this time of fruit, and the custom of bringing it up to Jerusalem, there seems here to be an allusion.

son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast him out of the vineyard, and slew him.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: This is the Lord's doing, and it is marvellous in our eyes?

43 Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

1 *The parable of the marriage of the king's son.*

9 *The vocation of the Gentiles.* 12 *The punishment of him that wanted the wedding garment.*

15 *Tribute ought to be paid to Cæsar.* 23 *Christ confuteth the Sadducees for the resurrection:* 34 *answereth the lawyer, which is the*

first and great commandment: 41 and poseth the Pharisees about the Messias.

AND Jesus answered and spake unto them again by parables, and said, 2 The kingdom of heaven is like unto a certain king which made a marriage for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated them spitefully, and slew them.

7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

9 Go ye therefore into the highways,† and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:

* It is still customary in the East, not only to give an invitation some time beforehand, but to send round servants at the proper time to inform the invited guests that "all things are ready." The custom was the same among the Greeks and Romans.

† Strange as this invitation may seem, there is still something that approaches very near it in the customs of the Eastern nations. For Bp. Pococke, a traveller of great reputation, informs us that an Arab prince will often dine before his door, and call to all that pass, even to beggars, in the name of God, and they come and sit down to table, and when they have done retire with the usual form of returning

thanks. It is always customary among the Orientals to provide more meats and drinks than are necessary for the feast; and then the poor who pass by, or whom the rumour of the feast brings to the neighbourhood, are called in to consume what remains. This they often do in an outer room, to which the dishes are removed from the apartment in which the invited guests have feasted; or, otherwise, every invited guest, when he has done, withdraws from the table, when his place is taken by another person of inferior rank, and so on, till the poorest come and consume the whole. The former of these modes, however, is the most common.

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? * And he was speechless.

13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.†

14 For many are called, but few are chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in his talk.

16 And they sent out unto him their disciples with the Herodians,‡ saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17 Tell us, therefore, What thinkest thou? Is it lawful to give tribute§ unto Cæsar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19 Show me the tribute money. And they brought unto him a penny.¶

20 And he saith unto them, Whose is this image and superscription?

21 They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are

Cæsar's; and unto God the things that are God's.

22 When they had heard these words, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the seventh.

27 And last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham, and the

* In the East, every one that came to a marriage-feast was expected to appear in a handsome and elegant dress, which was called "the wedding-garment." This was frequently a white robe. Where the guest was a stranger, or was not able to provide such a robe, it was usual for the master of the feast to furnish him with one; and, if he who gave the entertainment was of high rank and great opulence, he sometimes provided marriage-robcs for the whole assembly. To this custom we have allusions in Homer and other classic writers, and there are some traces of it in the entertainments of the Turkish Court at this very day. It must be remarked also, that it was in a very high degree indecorous, and offensive to good manners, to intrude into the festivity without this garment.

† It is well known that banquets were generally celebrated in rooms that were finely illuminated and richly adorned. And considering how splendid and magnificent the entertainments of the Eastern princes were, it cannot be thought an unnatural circumstance,

that such an affront as this, offered to the king, his son, his bride, and the rest of the company, should be punished with bonds and a dungeon.

‡ The Herodians were political partisans of Herod Antipas. They concurred in Herod's scheme of subjecting himself and his dominions to the Romans, and were therefore diametrically opposed to the Pharisees, who considered it unlawful to submit to or to pay taxes to the Roman Emperor. They were, however, united with Pharisees as enemies of Christ.

§ The tribute was a poll-tax, which was a mark of the subjection of Judea as a province to the Roman power. Tiberius Cæsar was at this time Emperor.

¶ The Roman *denarius*, or penny, was worth about seven-pence halfpenny of English money, or thirteen and three-quarter cents of our currency. It does not follow that one of these was the amount of the tax, but that it was paid in this coin, as this passed current throughout the empire; whereas the shekel and other ancient money of the Jews did not.

God of Isaac, and the God of Jacob? God is not the God of the dead but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was a lawyer*,* asked him a question, tempting him, and saying,

36 Master, *which is the great commandment in the law?*

37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, Thou shalt love thy neighbour as thyself.

40 On these two commandments hang all the law and the prophets.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son of David.*

43 He saith unto them, How then doth David in spirit call him Lord, saying,

44 The LORD said unto my Lord, Sit

thou on my right hand, till I make thine enemies thy footstool?

45 If David then call him Lord, how is he his son?

46 And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

CHAPTER XXIII.

1 *Christ admonisheth the people to follow the good doctrine, not the evil examples of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness: 34 and prophesieth of the destruction of Jerusalem.*

THEN spake Jesus to the multitude, and to his disciples,

2 Saying, The scribes and the Pharisees sit in Moses' seat:†

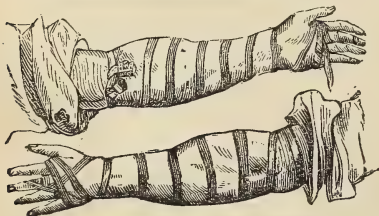
3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.‡

5 But all their works they do for to be seen of men: they make broad their phylacteries,§ and enlarge the borders of their garments.

* *A lawyer was one of the scribes: lawyers being interpreters of the law, and tenacious of their traditions. (See Luke. xi. 44, note.)*

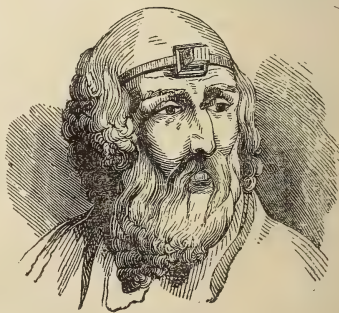
† Moses was the legislator of the Jews. By him the law was given: and the office of explaining that law devolved on the Scribes and Pharisees. In the synagogues they sat while expounding the law, and rose when they read it. By sitting in the seat of Moses, is meant having authority to teach the law.



Phylacteries.

‡ This refers to their traditions, which the Pharisees added to the law, and which they most rigorously imposed.

§ The *phylacteries*, or "preservatives," were



Frontlets.

6 And love the uppermost rooms* at feasts, and the chief seats in the synagogues,

7 And greetings in the markets,† and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for one is your Master, *even Christ*; and all ye are brethren.

9 And call no *man* your father‡ upon the earth: for one is your Father, which is in heaven.

10 Neither be ye called masters;§ for one is your Master, *even Christ*.

11 But he that is greatest among you shall be your servant.

12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes|| and Pharisees, hypocrites! for ye devour widows'

houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees,** hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

19 Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

superstitiously considered as amulets to protect from danger. They were strips of parchment, used for preserving some sentences of the law written on them, which from their literal interpretation of a passage in Deuteronomy. vi. 8, they thought themselves obliged on several occasions, especially at their prayers, to wear on their forehead and on their left arm. The enlarging the *borders*, or fringes, of their garments, had its origin from Deut. xxii. 12. The Pharisees wore a larger kind than ordinary, to intimate that they considered themselves as possessed of superior piety, wisdom, and gravity. (See Cut of the Pharisees.)

* *The uppermost rooms*, or places, mean the most honourable seats. The custom of reclining at meals on couches had been long introduced into Judea. These couches generally contained three persons each. The most honourable place was the middle part of the middle couch, which lay along the upper end of the table. *The chief seats in the synagogues* were those of the senior men, and the backs of them were towards the ark or chest in which the holy books were put, and these seem to be what the Pharisees coveted, that they might be in the full view of the people.

† They used to stroll about the markets, being public places, where there was a great concourse of people, on purpose to be taken notice of before multitudes, with singular marks of respect, as stretching out the hand, uncovering the head, and bowing the knee.—*Rabbi* signifies "my master," and was a title of

respect and honour given to the Jewish doctors who had been educated in Judea.

‡ Those who followed any Rabbi as chief of a school, &c. were called Sons of the Sage, and they themselves called him "my Father."

§ *Masters* or "Guides" was a title conferred on Jewish teachers.

|| The Scribes and Pharisees, by pretensions to extraordinary devotion, insinuated themselves into the confidence of the people, and perhaps induced many persons when they died to leave them in trust for their widows, and households or families. Thus they got the effects into their hands, and, on one pretence or other, defrauded the widows and orphans of their property, as if they had swallowed up the whole at once, after the manner in which some greedy animals devour their food. But, to avoid suspicion and to silence every complaint, they made long formal prayers, which prevented the deluded people from believing any report to their disadvantage. A Jewish author informs us, that the very religious prayed nine hours every day. The motive of their devotion and assiduity was avarice; devotion was the mask. Thus religion was disgraced by being made the covering of enormous oppression, and God was dishonoured as if he had been a partner in the robbery.

** The zeal of the Pharisees to make proselytes was so remarkable that the Romans turned it into a proverb. Horace says, "We, like the Jews, will force you to our herd." (See explanation of *proselyte*, Acts vi. 5.)

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint* and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat,† and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter,‡ but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres,§ which indeed appear beautiful outward, but are within

full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets,|| and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify,** and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35 That upon you may come all the

* *Mint*, on account of its agreeable smell, was used to strew on the floors of the synagogues. *Anise* is a flowering aromatic plant; but the herb *Dill* is rather here intended, the seeds of which are valuable from possessing an aromatic pungency. Among the Cossacks, and in other parts of the Russian dominions, the plant is cultivated for the same use as the caraway is among us. *Cummin* is a plant resembling fennel, from whose seeds oil was extracted (Isai. xxviii, 25-27); they were also used as a spice (Matt. xxiii. 23). The Jews devoted nearly one-third of their income to religious services, by the command of the law,—a tenth for the Levites, in property (Numb. xviii. 20, &c.): another tenth for the sanctuary, chiefly in cattle and grain (Deut. xiv. 22, &c.); and every third year a tenth to the poor. The herbs here mentioned were of small value, and it was a question whether they should be tithed, but the Pharisees made these of importance, and neglected the greater requirements of religion—justice, compassion, and piety.

† Which strain at a gnat, and swallow a camel, was a proverb signifying exactness about little matters, while neglecting those of the greatest moment. It originated in the custom of the Pharisees, who attempted with a fine cloth to strain out the small animalculæ when they took their wine, lest they should transgress

the law which forbade the eating of any creeping thing. (Lev. xi. 41.)

‡ The Pharisees were also very diligent in clearing out their drinking cup and their dish for food, as required by their traditions. (Mark. vii. 4.)

§ The sepulchres were whitewashed, that they might be distinctly seen, lest the parties touching the spot should be polluted as those who touched anything belonging to the dead. (Numb. xix. 16.)

|| They professed their veneration for the prophets they had slain, by building them sepulchres. Thus Herod built, at a great expense, a monument of white stone upon the mouth of the sepulchre of David, which he plundered to appease the Deity whom he thought he had offended by his robbery. The sepulchre was sometimes a grave, which the Jews dug in the ground, and commonly without their towns; but many of the sepulchres were hewn in rocks.

** Crucifixion was putting to death by suspending the body nailed on a wooden cross, this was a Roman mode of executing slaves and the most infamous of criminals. Scourge. This was a mode of punishment very common among the Jews (see Deut. xxv. 1-3). There were two ways of giving the lash; one with thongs or whips, made of rope-ends or straps of leather; the other with rods or twigs. The offender was

righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zachari'as, son of Barachi'as, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XXIV.

1 *Christ foretelleth the destruction of the temple. 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like*

good servants, expecting every moment our master's coming.

AND Jesus went out, and departed from the temple;* and his disciples came to *him* for to show him the build-ings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.†

3 ¶ And as he sat upon the mount of Olives,‡ the disciples came unto him privately, saying, Teli us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

4 And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ;§ and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *all these things* must come to pass, but the end is not yet.||

stripped from his shoulders to his middle, and tied by his arms to a low pillar, that he might lean forward and the executioner the more easily strike his back. Some maintain that they never gave more nor less than thirty-nine strokes, but that in greater faults they struck with proportionate violence. Others think that when the fault and circumstances required it, they might increase the number of blows.

* The temple of Solomon was destroyed by Nebuchadnezzar, King of Babylon, 588 years before Christ. It was rebuilt by Zerubbabel, after lying in ruins fifty-two years; and it was rebuilt and beautified by Herod seventeen years before Christ. The materials were in preparation during two years; and a thousand wagons and ten thousand artificers were employed, besides a thousand priests to direct the works. All the Jewish writers praise this temple exceedingly for its beauty and the costliness of its workmanship, for it was built of white marble, exquisitely wrought, and with stones of large dimensions, some of them twenty-five cubits long, (a cubit being the length of a man's arm to the end of his middle finger,) eight cubits high, and twelve inches thick.

† This prediction concerning the temple was exactly fulfilled. *Josephus* informs us that Titus, general of the Romans, commanded his soldiers to dig up the foundations both of the temple and city. It seemed altogether improbable that the event should happen in that age, considering the peace of the Jew with the Ro-

mans, and the strength of their citadel, which forced Titus himself to acknowledge that it was the singular hand of God which compelled them to relinquish fortifications that no human power could have conquered.

‡ *The Mount of Olives.* This hill is very near to Jerusalem, from which it is separated by the narrow valley of Jehoshaphat. Its sides are thinly sprinkled with olive trees. The steps of the Redeemer often came here. (See ch. xxi. note.)

§ *I am Christ; that is, The Anointed—THE MESSIAH.* Many impostors made their appearance, each pretending to be the Messiah. And as the Jews looked for a Messiah that should have a grand temporal dominion, these deceivers encouraged them to shake off the Roman yoke, and drew after them many followers, exciting great insurrections. This exasperated the Romans; numbers perished miserably, and the siege and destruction of Jerusalem were accelerated by these commotions.

|| Intestine wars broke out in the empire. Four emperors, Nero, Galba, Otho, and Vitellus suffered violent deaths in the short space of eighteen months. Parties were formed, and bloody and violent wars were the consequence of attachment to the particular emperors. This is the more remarkable, as, at the time that the prophecy was made, the empire was in a state of peace. The war which ended in the destruction of Jerusalem, also broke out in the year of our Lord 66, and terminated in the year 71. It

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines,* and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.†

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And this gospel of the kingdom shall be preached‡ in all the world for

a witness unto all nations; and then shall the end come.

15 When ye therefore shall see the abomination of desolation,§ spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judea flee into the mountains:¶

17 Let him which is on the housetop not come down to take any thing out of his house:**

18 Neither let him which is in the field return back to take his clothes.††

19 And woe unto them that are with child,‡‡ and to them that give suck in those days!

20 But pray ye that your flight be not in the winter,§§ neither on the sabbath day:

21 For then shall be great tribula-

was occasioned by the oppressive and insulting measures of Gessius Florus, the Procurator of Judea, who was appointed by Nero in the year 65. This man even shared the booty of the robbers which then abounded in Judea, and so allowed and sanctioned them in committing their depredations on society. There were also several wars of the Jews among themselves, and of the Romans with the Syrians, Samaritans, and other neighbouring nations, before Jerusalem was destroyed.

* There was a famine foretold by Agabus, (Acts, xi. 28,) which is mentioned as having occurred by Tacitus, Suetonius, and Eusebius. This famine was so severe in Jerusalem, that, according to Josephus, many people perished for want of food; and four times in the reign of Claudius, A. D. 41-54, famines prevailed at Rome, and in Palestine and Greece. Among the *pestilences* one is recorded as raging in Babylonia, A. D. 40; and in Italy, A. D. 66. Both these took place before the destruction of Jerusalem. Tacitus informs us that there were earthquakes in the reign of Claudius at Rome, in the reign of Nero in various places; and that the cities of Laodicea, Hieropolis, and Colosse were overthrown, and the celebrated Pompeii was overwhelmed and almost destroyed by an earthquake. In the times of these emperors there were also great earthquakes at Crete, Smyrna, Miletos, Chios, and Samos, in all which places the Jews lived.

† Tacitus, in describing the persecution under Nero, tells us that several Christians were at first apprehended, and then by their discovery a multitude of others were convicted and cruelly put to death.

‡ It appears from the most credible records, that the gospel was preached with great success throughout and even beyond the Roman empire, which embraced the then known world,

previous to the destruction of Jerusalem. (Rom. i. 9-18; 2 Cor. ii. 14; Col. i. 6, 23.)

§ By *abomination* the scripture language designates idols and idolatry. The term is here justly referred to the Roman standards to be erected round Jerusalem, when it would be besieged by Titus Vespasian. These standards had images on them that were worshipped by the Romans. Nothing could be more properly styled the *abomination of desolation*, or a desolating abomination; as they accompanied the armies which came for the utter destruction of the place, and as their appearance was rendered to all who received this prophecy a sure signal of impending ruin. The *holy place* probably means the environs of the city, where the Roman armies encamped on the holy ground, which was supposed to extend to some furlongs distance from Jerusalem on every side. (See Luke, xxi. 20.)

¶ Judea is a mountainous country, in which are long and spacious caverns, which served for a retreat and asylum in time of need. (1 Sam. xxiii. 1, xxiii. 5, xxiv. 4.)

** The houses in the towns of Palestine are all flat-roofed, and communicate with each other; so that a person might proceed from the roof of the city walls, and escape into the country without coming down into the street. The strong expressions here used urge the speediest retreat.

†† His clothes, according to Mark, xiii. 16, mean his upper garment or cloak, which, according to custom, he left at home when he went into the field.

‡‡ The mother with her infant could not flee, she could not endure the fatigues and dangers attendant on a siege; and, during its extremities, mothers perishing for hunger lost their affectionate and tender feelings, and killed and ate their own offspring.

§§ The fifth part of the year, extending from

tion,* such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or there; believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.†

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles‡ be gathered together.

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars§ shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ But of that day and hour knoweth *no man*, no, not the angels of heaven, but my Father only.

37 But as the days of Noë *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noë entered into the ark,

the middle of December to the middle of February, constitutes the *winter* in Palestine. The north winds are then chilling, and the cold, particularly on the mountains, which are covered with snow, is intense. The roads are slippery, and travelling is both tedious and dangerous, particularly through the declivities of the mountains. Not more than two thousand cubits, something less than a mile, were allowed for *a sabbath day's journey*, unless by a particular permission, which few would even accept, and that given only in case of extreme necessity; for journeys were entirely prohibited by the law on the Sabbath. (Exod. xvi. 29), and the gates of the city were usually closed.

* Josephus says, "If all the calamities which the world from the beginning hath seen were compared with those of the Jews, they would appear inferior." In the siege of the city they experienced such miseries as are almost incredible. Faction, famine, pestilence, and the enemy, all conspired to add to their horrors. Eleven hundred thousand Jews are recorded to have perished in this siege, and nearly a hun-

dred thousand were taken prisoners, and sold for slaves at the lowest prices.

† This relates to the impostors who appeared during the siege. Josephus mentions one of the pretenders, who declared to the inhabitants of Jerusalem, that God commanded them to go up into some particular part of the temple, and there they should receive the signs of deliverance. A multitude of men, women, and children went up accordingly; but, instead of deliverance, the place was set on fire by the Romans, and six thousand perished miserably in the flames, or by endeavouring to escape them.

‡ This signifies that as the eagles collect wherever they find their prey, so should the Roman armies follow the call of divine vengeance. It is also worthy here of notice that their standards were topped with eagles.

§ Sun, moon, and stars, were terms used in prophetic language to denote the various orders of persons in a state; and being darkened, denoted that the Jewish state should be utterly destroyed.

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be grinding** at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore: for ye know not what hour your Lord doth come.

43 But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season.

46 Blessed is that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,

51 And shall cut him asunder,† and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

1 *The parable† of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

2 And five of them were wise and five were foolish.

3 They that were foolish took their lamps, and took no oil with them:

4 But the wise took oil in their vessels with their lamps.

5 While the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

* The mode of grinding here mentioned is still adopted in the East. A hand-mill is used, composed of two stones, the upper one lying flat on the other. These stones are usually about two feet in diameter and half a foot in thickness, the lower one being fixed and the upper one moveable; the lower concave on the upper side to receive the corn, and the upper convex on the lower side to grind it, the hole for receiving it being in the centre of the upper mill-stone. The uppermost stone is turned round by a small handle of wood or iron placed in the rim. When this stone is large, or expedition requires, a second person is called to assist; and it is usual for women alone to be concerned in this employment, who seat themselves over-against each other with the mill-stone between them, and push the upper stone round alternately from the one to the other.

† There are many instances in ancient writers of this method of executing criminals. *Calmet* says it was not unknown among the Hebrews. It came originally from the Persians or the Chaldeans. It is still in use among the Switzers, and they practised it not many years ago on one of their countrymen guilty of a great crime. It

is also still practised by the Western Moors in Barbary. (See further, Luke xii. 46.)

‡ This parable is drawn from a general custom in the East, though varying in some particulars in different countries. And a learned Jew informs us, that "It was a custom to bring the bride from her father's house to her husband's, in the night, before she entered the nuptial chamber, and to carry before her about ten staves, and upon the top of the staff was the form of a brazen dish, and in the midst of it pieces of garments, oil and pitch, which they set fire to and lighted before her."

§ In many parts of the East, particularly in the Indies, it is the custom, instead of torches and flambeaux, to carry a pot of oil in one hand and a lamp, which is thus supplied with oil, in the other. Mention is made in "The Customs of the East Indians and of the Jews compared," of flambeaux used at bridal ceremonies, made of pieces of linen squeezed hard together in a round form. Those who hold them in one hand, have in the other a bottle of oil, and pour out of it, from time to time, on the linen, which otherwise gives no light.

THE PARABLE
OF THE TEN VIRGINS.
MAT. XXV.



9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.*

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For the kingdom of heaven is as a man travelling into a far country, who

called his own servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh, and reckoneth with them.



Marriage Procession of a Hindoo Bridegroom.

* Ward, a missionary to India, says, "At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting near two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold the bridegroom cometh, go ye out to meet him!' All the persons employed now lighted their lamps, and ran with them in their hands, to fill up their stations in the procession. Some of them had lost their lights and were unprepared; but it was then too late to seek them; and the cavalcade moved forward to the house of

the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was immediately shut, and guarded by Sepoys. I and others (says the writer) expostulated with the door-keepers, but in vain." This parable shows the importance and happy effects of being, at all times, ready for the solemnities of death and judgment.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

22 He also that had received two talents came and said, Lord thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth; lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest, therefore, to have

put my money to the exchangers,* and *then* at my coming I should have received mine own with usury.

28 Take, therefore, the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:†

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand,‡ Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink; I was a stranger,§ and ye took me in:

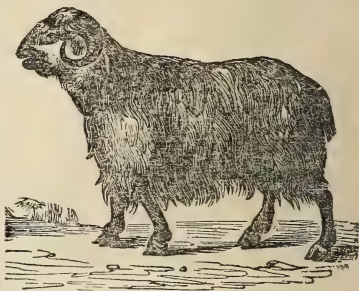
36 Naked, and ye clothed me: I was

* *Exchangers* discharge the office of our *bankers*, that of receiving and giving out money, or of taking or giving interest upon it; and also, of exchanging coins, and distinguishing genuine from forged money. This parable teaches us that we are accountable to God for our smallest advantages.

† The metaphor is taken from the shepherds of ancient times, who kept the sheep and goats in different flocks, and hastily separated them when they became mingled together.

‡ The right hand is the place of honour. Ps. cx. 1.

§ Although Moses taught the Israelites to love "the stranger as themselves" (Lev. xix. 34), they seem, by the accounts of Classic and other writers, to have disregarded his precepts in this respect, and to have looked upon the stranger with the most exclusive spirit of bigotry. "An opposite lesson," says Archbishop *Newcome*, "to Jewish prejudices and practice towards those of a different nation and religion is here inculcated."



Goat of Palestine. (*Capra montana*)

THE PARABLE OF THE TALENTS.

MATT. XXV.



sick, and ye visited me; I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

38 When saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink;

43 I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying,

* The *Passover* was a feast of the Israelites, so called and kept in commemoration of the destroying angel passing over the Israelites, on the night of their deliverance from Egypt, when he slew the first-born of the Egyptians (Exod. xii. 11-21; John, ii. 13-23). Each family slew a lamb or kid: and if the family were not large enough to eat the lamb, two families might unite together. With the blood of the lamb they sprinkled the door-posts and lintels of every house: that the destroying angel beholding the blood might pass over them. They were to eat the lamb the same night roasted, with unleavened bread, and a salad of wild lettuces or bitter herbs. During the eight days of the feast, the modern Jews eat only unleavened bread; and it is not allowed them to have in their custody any leaven or bread leavened. They examine all the house with a very scrupulous care, to reject whatever may have any ferment in it. The Christian Passover was instituted by Christ: when, at the last supper he ate with his apostles, he gave them a sign of his body to eat, and a sign of his blood to drink, under the symbols of bread and wine,

Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

1 *The rulers conspire against Christ.* 6 *The woman anointeth his head.* 14 *Judas selleth him.* 17 *Christ eateth the passover:* 26 *instituteth his holy supper:* 36 *prayeth in the garden:* 47 *and being betrayed with a kiss,* 57 *is carried to Caiaphas,* 69 *and denied of Peter.*

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is the feast of the passover,* and the Son of man is betrayed to be crucified

3 Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,†

4 And consulted that they might take Jesus by subtilty, and kill him.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany in the house of Simon the leper,‡

7 There came unto him a woman having an alabaster box§ of very precious

perfuming that he should give up his body to the Jews and to death. The paschal lamb which the Jews killed, tore to pieces and ate, and whose blood preserved them from the destroying angel, was a type and figure of the Saviour's death and passion, and of his blood shed for the salvation of men.

† This was a meeting of the great council, or Sanhedrim. This was instituted in the time of the Maccabees, probably about 200 years before Christ. It was composed of seventy-two judges. The high-priest was the president of this tribunal. The seventy-two members were made up of the chief priests and elders of the people, and of the scribes. This tribunal had cognizance of the great affairs of the nation. Till the time when Judea was subjected to the Romans, it had the power of life and death.

‡ (See Bethany described, Matt. xxi. 17.) *Simon the leper*, not now a leper, but who perhaps had been so, and very likely had been cured by Christ.

§ *Theophrastus*, a celebrated Greek writer, and *Pliny*, a distinguished Latin writer, speak of very precious unguents as kept in vessels of

ointment, and poured it on his head, as he sat *at mat.*

8 But when his disciples saw *it*, they had indignation, saying, To what purpose is this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you; but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Whosoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.*

16 And from that time he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast* of unleavened bread the disciples came to

Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.†

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.‡

24 The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread,|| and blessed *it*, and brake

alabaster, for their better preservation; but sometimes the vessels employed for this use were of gold, silver, glass, stone, or even wood. The vessels were of small size, and appear to have borne a form similar to that of our oil flasks, with long and narrow necks. They were sometimes much ornamented. In the original, the *very precious ointment* is called Nard. It was procured from a herb growing in the Indies. It was liquid, so as easy to flow when the box or phial was open, and was distinguished particularly for an agreeable smell. The ancients were much in the habit of anointing or perfuming their bodies, and the Nard was esteemed one of the most precious perfumes. The ointment was poured on Christ's head, the part usually anointed at festivals or at any considerable entertainment. (See Mark, xiv. 3, *note*.)

* *Thirty pieces of silver* amounted to the value of £3 15s. 0d. of English money, and was the estimated value of a slave.

† The Master, or Teacher, seems to have been the name by which Christ was known among his disciples. (See Matt. xxiii. 8-10.) And it would seem that the man here pointed out, was a disciple, and would know who had sent to

him. Ancient writers remark, that, at the time of the great feasts, all the houses in Jerusalem were open to receive guests; that the houses were in a manner common to the people of Judæa; and there is no doubt, therefore, that the master of a house would have it ready on such occasions for company.

‡ *They made ready*; that is, they procured a paschal lamb, multitudes of which were kept for sale in the temple.

§ The Jews, at the observance of this ordinance, used a bitter sauce made of palm branches, raisins, &c. mixed with vinegar and other seasoning of the like kind, which they said reminded them of their sharp and bitter bondage in Egypt. This was probably the dish to which reference is here made. They fed as do the Arabs still feed, all present helping themselves with their hands, out of the same dish.

|| The bread here signifies unleavened loaves, or rather cakes or biscuits. *This is my body* signifies—represents my body, for with his real body he presented the bread to his disciples. As in Genesis, xi. 26, the seven good kine *are* or signify seven years.

it, and gave *it* to the disciples, and said, Take, eat; this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

28 For this is my blood* of the new testament, which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.†

30 And when they had sung an hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, yet will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane,‡ and saith unto the disciples, Sit ye here, while I go and pray yonder.

37 And he took with him Peter and the two sons of Zeb'edee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup§ pass from me: nevertheless not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign,|| saying, Whomsoever I shall kiss, that same is he: hold him fast.

* *This is my blood*; that is, represents my blood, for his blood was not then shed. *Testament* means *Covenant*. The Old Testament was confirmed by the blood of bulls and of goats (Heb. ix. 16, 17); but the New Testament with the blood of Christ. It is called the *New Testament* because it revealed the gospel to all nations, and was *new* in contrast with the Levitical covenant, which was established with the people of Israel only. 2 Cor. iii. 6. Heb. ix. 15.

† To drink new wine was to enter on a new year, epoch, or period.

‡ *Gethsemane* signifies "the valley of fatness." And this seems to have been a pleasant and fruitful garden, to which Jesus frequently resorted with his disciples for retirement,

devout conversation, and religious exercises. It was evidently on the western side of the Mount of Olives, a short distance from Jerusalem, and commanding a full view of the city. The word does not properly mean a garden for vegetables, but a place planted with the olive and other trees; a proper place of refreshment in a hot climate, and of retirement from the adjacent city.

§ The word *cup*, in a figurative sense, signifies afflictions or punishments.

|| It was customary with the Jews to salute each other, as a token of regard, or after a long absence. The French and other people of the continent have this custom among the males as well as females.

49 And forthwith he came to Jesus, and said, Hail, master; and kissed him.

50 And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?*

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 † And they that had laid hold on Jesus led *him* away to Cai'aphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him, afar off, unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many

false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said:‡ nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes,§ saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.

67 Then did they spit|| in his face, and buffeted him; and others smote *him* with the palms of their hands,

68 Saying, Prophecy unto us, thou Christ. Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

* A Roman legion consisted of 6,000 soldiers.

† Judea was at this time filled with public robbers, who made horrible ravages in the country; and, whom the government was constrained to attack by main force, to stop their ravages.

‡ *Thou hast said* is the language still used in the vicinity of Mount Lebanon, in order to express assent or affirmation, especially when the party does not wish to assert anything in express terms.

§ It was forbidden to the high priest to rend his clothes in token of deep grief (Lev. xxi. 10); but in cases of blasphemy it was done.

|| To *spit* on a person, especially in the face, has ever been considered as the greatest insult among the Easterns. (Deut. xxv. 9. Mark x. 23. Is. l. 6.) Spitting and shame are there associated; and even spitting on the ground before a person's face, is thought to be one of the greatest possible insults that can be offered to an Arab.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.*

74 Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crew, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAPTER XXVII.

1 *Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate admonished of his wife, 24 washeth his hands: 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried: 66 his sepulchre is sealed, and watched.*

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.†

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is *that* to us? see thou to *that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury,‡ because it is the price of blood.

7 And they took counsel, and bought with them the potter's field,§ to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus saith unto him, Thou sayest.

12 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.||

* The Galileans had a much more mixed population than the people of Judea, and hence, had probably originated, both a mixture of words, and a peculiarity of pronunciation; so that, though they spoke the same language, it differed as much as some of our country dialects differ from the metropolitan.

† The Sanhedrim had been up all night, examining witnesses and trying Jesus, and had pronounced him guilty and worthy of death. But, they had no power of life and death under the Roman government, without a warrant from the Roman governor. Pontius Pilate was, at this time, the Roman Procurator of Judea.

‡ The treasury was the sacred repository for receiving gifts and offerings to God. In this part of the temple, which was called the women's court, there were no less than thirteen boxes for receiving money allotted for the poor and devoted to sacred uses. Besides this

there was a treasure-chamber, where the wealth of the temple was deposited.

§ The Potter's field was doubtless so called from having been used by a potter, most likely to dig clay for his wares: hence it was spoiled for a field, but would answer for a burying-ground, and this accounts for the cheap rate at which it was purchased. The strangers might be Roman soldiers, who were not suffered to be buried among them, and might also include proselytes and Jews of other parts, who came to the festivals.

|| As there is no trace of this custom among the Jews, it has been supposed that it was done by the Roman governor to gain the favour of the people; who, having once enjoyed it, expected the repetition of the favour. It was customary among the Greeks and Romans, so to distinguish their festivals.

16 And they had then a notable prisoner, called Barab'bas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barab'bas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they should ask Barab'bas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barab'bas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water and washed *his* hands* before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, His blood *be* on us, and on our children.†

26 ¶ Then released he Barab'bas unto them: and when he had scourged‡ Jesus, he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the common hall,§ and gathered unto him the whole band of soldiers.

28 And they stripped him, and put on him a scarlet robe.¶

29 ¶ And when they had platted a crown of thorns,** they put *it* upon his

* Pilate washed his hands, either in conformity to a custom among the Jews, whereby they testified their innocence of a murder (Deut. xxi. 6. 7. Ps. xxvi, 6), or in conformity to a Gentile custom, used when murder was committed, for the lustration or expiation of it.

† Among the Greeks, the persons on whose testimony others were put to death, used, by a very solemn execration, to devote themselves to the divine vengeance, if the person so condemned was not really guilty. In this instance the imprecation was awfully answered in the siege and destruction of Jerusalem; when vast numbers were crucified, and, doubtless, some of these very persons as well as their children; and the nation has ever since been exposed to incessant injuries from man.

‡ Among the Romans condemned persons were scourged previous to execution. (See chap. xxiii. 34.) Freemen when beaten were beaten with rods: but those slaves condemned to be crucified, were whipped with an exceedingly sharp and torturing scourge, frequently composed of ox-nerves, and mostly interwoven with the huckle or hip-bones of sheep. The word is here used in the original, and implies that our blessed Lord suffered under the latter scourge; and such was its severity that numbers died under it.

§ This was the *pretorium*, or judgment-hall; a magnificent edifice in the upper part of the city, which had been formerly Herod's palace. It was now used as the governor's palace, as it is sometimes called, but into it the Jews could not enter lest they should defile themselves.

The *band*, or cohort, was a tenth part of a Roman legion, and consisted of about 600 men.

¶ The person subjected to crucifixion was deprived of all his clothes, excepting something around his loins; and, in this state he was beaten.

The colour of the *robe* is said by Mark to be *purple*, and not *scarlet*; but there is no discrepancy in these statements, as the terms used to express purple and red are frequently interchanged, not only by the sacred writers, but also by others. The *robe* was a kind of round cloak, which was confined on the right shoulder by a clasp, so as to cover only the right side of the body, and under which the other vestments were worn. It was used by generals and other officers, and even by the privates, and was called by the Romans *paludamentum*, *sagum*. The *saga* of the generals were made of a superior kind of wool, and were twice dyed in scarlet; the *paludamenta* of emperors were purple, and were longer than the soldiers' cloaks, the wool of which (of an inferior quality, though of the same colour,) was dyed once in scarlet. Pilate's soldiers, therefore, put upon Jesus a shabby and worn-out cloak, belonging to a general or principal officer, for the purpose of mockery, when they heard from the Jews that he had called himself their king.

** *Hasselquist*, the traveller, says, the "*naba*, or nabka, of the Arabians is, in all probability, the tree which afforded the crown of thorns put on the head of Christ. This plant grows commonly in the East, and was very fit for the purpose; for it has many small and sharp spines,

head, and a reed* in his right hand. and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.†

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

32 And as they came out, they found a man of Cyrene,‡ Simon by name: him they compelled to bear his cross.

33 And when they were come unto a place called Golgotha,§ that is to say, a place of a skull,

34 ¶ They gave him vinegar|| to drink mingled with gall: and when he had tasted thereof, he would not drink.

35 And they crucified him,** and parted his garments,†† casting lots: that it might be fulfilled which was spoken by

the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And sitting down they watched‡‡ him there;

37 And set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS. §§

38 Then were there two thieves crucified with him, one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. |||

41 Likewise also the chief priests, mocking him, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel,

which are well adapted to give pain." The crown might have been easily made of these soft, round, and pliant branches; and what seems to be the greatest proof of it is, that the leaves much resemble those of ivy, being of a very deep green. Perhaps, the enemies of Christ were desirous of having a plant somewhat resembling that with which emperors and generals were usually crowned, that there might be the appearance of scorn and insult even in the punishment.

* The reed was rather a cane, such as is used for walking, for with this they smote him.

† By this barbarous act they drove the thorns more into his sacred temples.

‡ Cyrene was a city of Lybia, in Africa, lying west of Egypt. There were many Jews there, and they were in the habit, like many others, of going frequently to Jerusalem. A part of the degradation of those who suffered crucifixion, was that they should bear the cross to the spot where they were to suffer. The evangelist John informs us that Christ so bore it. But this evangelist mentions Simon only, who, on the Saviour's discovering great bodily weakness in carrying it, was compelled to aid him. The cross was, however, as is supposed, only that piece of wood which formed the cross by being nailed across the upright. Christ might bear the one end and Simon the other, or Simon might carry the whole.

§ Golgotha is thought to have been so called in Hebrew, and Calvary in Latin, and to have derived its name from the heaps of skulls of malefactors left there unburied.

|| This was vinegar or sharp wine, as the evangelist Mark calls it, rendered bitter by the infusion of wormwood, or some other very bitter substance; for the word gall is used to denote anything which is very bitter, as well as that

bitter secretion from the liver. It was customary to give this sort of potion to malefactors in order to stupefy them, that they might be the less sensible of their pains; but Christ would not partake of it that he might suffer death in all its bitterness.

** The victim to be crucified, having arrived at the place of execution, was extended on the cross. His arms were stretched on the cross beam, and his body and legs rested on the upright. The hands and feet were then tied to their places, and nails being driven in by the soldiers, the cords were removed. Sometimes, however, the criminal was fastened with cords only, and so suffered a more lingering death. Some writers state, that the cross was laid on the ground when the criminal was nailed to it, and, that it was then raised and thrust down into a hole prepared to receive it, giving a tremendous shock to the nervous system of the poor sufferer, often dislocating the bones. Sufferers frequently lingered till the third, and some even till the seventh day; but the Saviour's sufferings were short, having continued about six hours.

†† The Roman soldiers always performed the office of executioners, and to them belonged the clothes of the sufferer, who was stripped to endure the punishment.

‡‡ The soldiers watched, that none might remove the bodies of the persons crucified, till it was ascertained that they were dead, and orders were given that they might be removed.

§§ This was according to the custom of the Romans, with whom it was usual to cause the title of the crimes for which a malefactor was condemned, to be either carried before him, or affixed to the instrument of his punishment.

||| It seems that the crosses were placed by the way side, in the road to and from Jerusalem.

let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

44 The thieves also, which were crucified with him cast the same in his teeth.

45 Now from the sixth hour there was darkness* over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabach'thani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, this *man* calleth for Eli'as.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar,† and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Eli'as will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil‡ of the temple was rent in twain from the top to

the bottom; and the earth did quake, and the rocks rent;

52 And the graves|| were opened; and many bodies of the saints which slept arose.

53 And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly, this was the Son of God.

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdale'ne, and Mary the mother of James and Josès, and the mother of Zeb'edee's children.

57 When the even was come, there came a rich man of Arimathea,** named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.††

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth.‡‡

* That the darkness was not natural, is apparent; for our Saviour suffered at the time of the Jewish Passover, when the moon was at full; but natural eclipses of the sun, it is well known, happen at the time of the new moon. This remarkable darkness must have been very awful and affecting, extending over all the land of Israel, where Christ had preached and performed many miracles. It continued three hours, and manifestly denoted the divine displeasure against the Jewish people for an action in which they and their rulers were guilty.

† The ninth hour was about three o'clock in the afternoon, precisely the hour when the high priests immolated the passover.

‡ Bishop Mann says, that "Vinegar had been for many ages the common drink of the lower people in the East; and, as it was at that time the beverage of the Roman soldiers, it has been supposed that it was offered to Christ by one of them more humane than the rest." But John says, that gall was mixed with the vinegar, which seems to decide the character of the offerer as cruel rather than humane, unless one offered the vinegar only, and another the nauseous mixture, which is not very probable.

§ There were two veils of the temple, one at the entrance into the holy place, the other between the holy place and the sanctuary, called the inner veil. (See Exod. xxvi. 31-33.) It

was of the strongest contexture, of the richest materials, and of the finest workmanship. This rending indicated that the Mosaic dispensation was now virtually abolished.

|| The graves being mostly in rocks, were opened by the earthquake.

** Arimathea was anciently called Ramah, or Ramatha, and is generally supposed to be the modern Ramlé or Ramla. It is a pleasant town, standing in a fertile plain, about thirty-five miles north-west of Jerusalem, on the high road to Jaffa, and containing a population of about 5,000 souls, who are principally occupied in husbandry. Some consider this to be the same place with Ramathaim-Zophim, Samuel's country (1 Sam. i. 1), but this is disputed. Arimathea lay west of Jerusalem, and Ramathaim north, in the mountain of Ephraim. Joseph was an honourable person, and a pious counsellor or member of the Sanhedrim. (Luke, xxii. 50.)

†† It was not lawful with the Jews to suffer their criminals to hang all night on the tree. (Deut. xxi. 23.) They usually buried them ignominiously, but, at the request of a family, would often permit a regular funeral.

‡‡ Most probably the body had been previously washed, as was the custom. This was done in order to embalm the body after the Sabbath.

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone* to the door of the sepulchre, and departed.

61 And there was Mary Magdale'ne', and the other Mary, sitting over against the sepulchre.

62 ¶ Now, the next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can.†

66 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

1 *Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The chief priests give the soldiers money to say that he was stolen out of the sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.*

IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdale'ne' and the other Mary to see the sepulchre.‡

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead men.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail.§ And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go, tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him away while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.

* It was an oriental custom to guard the entrance of sepulchres with large stones.

† During the passover, a cohort of Roman soldiers were posted at the gate of the temple, to quell any tumult that might arise: and from these some were selected to guard our Lord's sepulchre, so that no art or imposture could be used.

‡ The object of this visit was to anoint the body of Jesus.

§ All hail was a friendly and affectionate salutation, when the disciples held Jesus by the feet and worshipped him. This was exactly the way of expressing reverence which is still practised among the Hindoos. A Hindoo disciple meets his religious guide in the public streets, prostrates himself before him, and rubs the dust of his feet on his forehead and breast.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.

19 ¶ Go ye therefore, and teach all nations, baptizing them in the name of

the Father, and of the Son, and of the Holy Ghost.

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen.

THE

GOSPEL ACCORDING TO ST. MARK.

Marcus, or MARK, was a Roman name, supposed to have been given to John, Barnabas' sister's son, (Acts, xv. 37, 38.) He is also thought to have been one of the seventy disciples, (Acts, i. 21.) His Gospel was written for Gentile converts, about A. D. 65.

CHAPTER 1.*

1 *The office of John the Baptist, 9 Jesus is baptized, 12 tempted, 14 he preacheth: 16 calleth Peter, Andrew, James, and John: 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 41 and cleanse the leper.*

THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet

of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

16 Now as he walked by the sea of

* The parallel passages in Matthew are, Matt. iii. 1-17; iv. 10-22, viii. 14-17; to which refer for notes.

Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.*

1 *Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath day.*

AND again he entered into Capernaum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof† where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

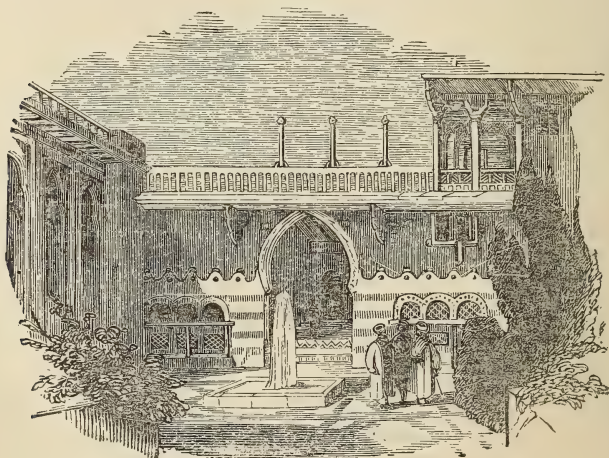
5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

* Parallel passages in Matt. ix. 1-17; xii. 1-8; to which refer for other notes.

† The houses of the East are low, generally of a ground-floor only, or of one upper story, and flat-roofed, the roof being covered with a strong coat of plaster of terrace. They are built round a paved court, into which the entrance from the street is through a gateway or passage-room, furnished with benches, and sufficiently large to be used for receiving visits, or transacting business. The stairs which lead to the roof are never placed on the outside of the house, in the street, but usually in the gateway or passage-room to the court, sometimes at the entrance within the court. The cellars and offices are below, and the principal apart-

ments above, leading to a gallery, which is built around and is roofed over, the roof being built of wood, and as high as the house. All the apartments of the first floor open to this gallery, which is usually from five to eight feet wide, and floored with square stones, having in front a strong balustrade of wood. Into this gallery, and through its roof, the sick man was probably let down. Some have, however, thought that it was into the court, by the removal of an awning sometimes stretched across it like the covering of a tent; but as this only occurs on festivals and extraordinary occasions, the opinion of the Editor of the *Pictorial Bible*, which is above given, has received a preference. (See further, notes on Luke, v. 19.)



Eastern House

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have

no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber* fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread,† which is not lawful to eat but for the

* The children of the bridechamber mean "the bridemen," the young men who used to be attendant, at marriages, on the bridegroom. Their attendance continued seven days, during which time they were exempted from attending to the stated times of prayer, the use of phylacteries, the dwelling in booths, if at the time of the feast of Tabernacles, and from the occasions of fasting. The Pharisees themselves sanctioned these regulations.

† The *shewbread*, or, as the Hebrew expressed it, "bread of faces," consisted of twelve

loaves or cakes, placed upon the golden table every sabbath, in the most holy place. (Exod. xxv. 30, Lev. xxiv. 5-7.) These cakes, according to the number of the tribes of Israel, seem to have been presented before the Lord, as a memorial, in acknowledgment of his providential bounty towards his people, and of their perpetual dependence on his paternal blessing. This consecrated bread was to be eaten only by the priests. (1 Sam. xxi. 4, 5; Matt. xii. 4.)

priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

CHAPTER III.*

1 *Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister and mother.*

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him

9 And he spake to his disciples, that

a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

13 And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the son of Zebedee and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went into an house,

20 And the multitude cometh together again, so that they could not so much as eat bread.†

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶ And the scribes which came down from Jerusalem said, he hath Be'elzebub, and by the prince of the devils casteth he out devils.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand,

25 And if a house be divided against itself, that house cannot stand.

* Parallel passages in Matt. xii. 9-16.

† The press was so great and the importunities of the people were so urgent, either to hear Christ preach, or to have their sick heal-

ed, that Christ and his disciples had neither room nor opportunity to eat some food for the refreshment of nature, when they needed it.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.*

1 *The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard seed. 35 Christ stilleth the tempest on the sea.* •

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold there went out a sower to sow:

4 And it came to pass, as he sowed,

some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root it withered away

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

* Parallel passages in Matt. xiii, 1-37.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?*

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with

what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.†

37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship,‡ asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

* The language here used is proverbial, and denotes that things are rendered useless by being applied to purposes for which they are not suited or designed. Instead of a candle, we should rather understand "a lamp," which was what the ancients used; and instead of a candlestick, a lamp-stand, or candelabrum. The lamps were placed upon stands, to give them the elevation necessary to diffuse the light around. The Hebrew name of the measure here mentioned is "Leah;" it contained a gallon and a half, and was in common use to measure corn. The *bed* signifies rather a wooden couch strewn with carpets, on which

the people reclined at meals. To thrust the lamp under a low couch, or to put it under a bushel, would extinguish it; and this is what is here intended: its flame would be smothered out.

† Christ was already in the ship or boat, instructing the people, and sailed without preparation for the voyage, and in a vessel ill fitted to encounter a storm on the lake.

‡ The *hinder part of the ship* means that part in which the steersman sat, and which was also the most convenient part for passengers. The *pillow* seems, in the original, to signify a leather stuffed cushion.

CHAPTER V.*

1 *Christ delivering the possessed of the legion of devils. 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus's daughter.*

AND they came over unto the other side of the sea, into the country of the Gadarenes.*

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,†

3 Who had *his* dwelling among the tombs;‡ and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.§

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, thou unclean spirit.

9 And he asked him, What is thy name? And he answered, saying, My name is Legion:¶ for we are many.

10 And he besought him much that

he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.**

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

* Parallel passages in Matt. viii. 28-34; ix. 18-26.

* (Gadarenes explained Matt. viii. 28.) *Josephus* informs us, that *Gadara* was the metropolis of Perea, or of the region beyond Jordan. The greatest part of the inhabitants were heathens and Syrians.

† The man was a demoniac (Matt. viii. 28); but the Jews have a notion that a man by dwelling among the tombs, becomes possessed of an unclean spirit, and hence the phraseology in this place. The evangelist *Matthew* mentions two men, but *Mark* mentions only one, probably the most notorious of the two, this being sufficient to enable him to show the miraculous power of Christ.

‡ The tombs which, according to the oriental custom, were erected or cut in the rocks, apart from the public roads, would afford excellent shelter for maniacs.

§ The modern Arabs cut their arms, which are usually bare, to mark their anguish, or move compassion.

¶ A Roman legion, at that period, consisted of six thousand men; but it was only an usual phrase with the Jews to express a great number.

** As it was a crime with the Jews to eat pork it was forbidden them by the rules and orders of their synagogue to rear any; but these laws were either badly observed by the Jews who inhabited the extremities of Galilee, and who by their vicinity to the Gentiles, relaxed by degrees from the manners and customs of the nation, and made the commodity of pork an article of traffic with the Romans, who greatly esteemed this sort of flesh; or, rather, these were Gentiles, who mixed with the Jews in Gadara and several other frontier towns, who fed these large herds of swine.

20 And he departed, and began to publish in Decap'olis how great things Jesus had done for him: and all men did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee* come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians,* and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging

thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house* *certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.†

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, *Talitha cumi*;‡ which is, being interpreted, Damsel, I say unto thee, arise.

* The Jewish physicians were accustomed to recommend various simple or compound medicines, to be tried successively in case the preceding failed in their operation: and, in the present case, no less than fourteen changes were to be tried. It is supposed that there was no long perseverance with one course of medicine, but that if a speedy benefit did not follow, others were rapidly tried in succession. This is the case now in Eastern countries. Superstitious practices were also resorted to, such as sitting in cross ways when taking the medicine, being put into a fright prior to so doing, and the

like. Such is also still the practice in the East.

† *Sir John Chardin* informs us, that, in the East, the concourse in places where persons lie dead is incredible. Everybody runs thither, the poor and the rich; and the first, more especially, make a strange noise.

‡ *Talitha* is a Syro-Chaldaic word, which means "maiden." *Cumi* is Hebrew, and means "arise." As Mark designed his gospel for some who might not readily understand this language, he gives the interpretation.

42 And straightway the damsel arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

1 *Christ is contemned of his countrymen.* 7 *He giveth the twelve power over unclean spirits,* 14 *Divers opinions of Christ.* 27 *John Baptist is beheaded,* 29 *and buried.* 30 *The apostles return from preaching.* 34 *The miracle of five loaves and two fishes.* 48 *Christ walketh on the sea:* 53 *and healeth all that touch him.*

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.*

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

7 ¶ And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

9 But be shod with sandals;† and not put on two coats.

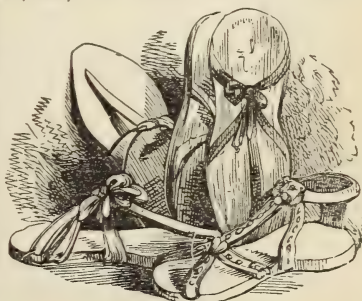
10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

* If Joseph had not been so poor as to render it necessary to pursue himself and to bring Jesus up to a mechanical calling, yet the custom of the Jews rendered it imperative upon every parent, whatever his station, to teach his son some handicraft employment to which he might have recourse in a time of need. It was their maxim, that "whosoever teaches not his son to do some work, is the same as if he taught him robbery." Hence all the doctors and teachers were brought up to some trade. Some trades were, indeed, disliked, but that of a carpenter was not one of them; and some of the most eminent persons were instructed in the meanest and most laborious employments.

† The Jewish writers make these distinctions between the shoe and the sandal. Shoes were of more delicate use, sandals were more ordinary and fitter for service; a shoe was of softer leather, a sandal of harder. There were sandals, also, whose sole, or lower part, was of wood, the upper of leather, and these were fastened together with nails. Some sandals were made of rushes, or of the bark of palm-trees; and they were open both ways, so that

one might put in his foot either before or behind. Those of a violet or purple colour were most valued, and worn by persons of the first quality and distinction. (See also Matt. x. 10, note.)



Grecian Sandals.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed them.*

14 And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.

15 Others said, That it is Eli'as. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard thereof, he said, it is John whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Heródias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, it is not lawful for thee to have thy brother's wife.

19 Therefore Heródias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee;

22 And when the daughter of the said Heródias came in, and danced,

and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.†

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner,‡ and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

* It was usual with the Jews to anoint the sick with oil; but the virtues which attended its use by the apostles must have been supernatural, since the cures were certain and constant; and it is probable that the disciples conformed to this custom by the command of their Lord, to express symbolically their hope of the patient's obtaining joy by a complete cure.

† A like promise was made by Ahasuerus to Queen Esther (Est. vii. 3); but whether this was an hyperbolic expression, or an excess of complaisance, drawn from the mouth of these princes, or that it extended to the very letter, it is at least certain, with regard to Herod, that he was not the master of his states: that he depended on the emperor, and

so, it appears, that he promised what he could not perform. In illustration of the extravagant promise here made, we may quote a fact mentioned by *M. Anquetil du Perron*, in giving an account of the dancers of Surat. He observes, that the rich vie with each other in the presents they make them of money and jewels, and that persons of opulence have even ruined themselves in this way. He mentions, in particular, that "the dancer Laal-Koner gained such a complete ascendancy over the Mogul emperor, Maaz-eddin, that he made her joint governess of the empire with himself." The language of Herod was, however, in all probability, merely a customary phrase of liberality.

‡ The executioners, on these occasions, were soldiers of the guard.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth* of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks,† by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing, for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not the miracle of the loaves: for their heart was hardened.

53 And when they had passed over they came into the land of Gennesaret and drew to the shore.

54 And when they were come out of the ship, straightway they knew him.

55 And ran through that whole region round about, and began to carry about in beds‡ those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets,§ and be-

* Two hundred pennyworth was about £6 9s. 2d. of English money, which, in that country and age, was a large sum, because it was a sum fitted for various purposes, as a virgin's dowry, fine for assault, &c. and hence it became a proverbial expression for a large sum of money.

† They sat down in ranks or squares, behind one another, like the seed-beds of a garden, as the word signifies, by hundreds and by fifties; so that they could be thus most conveniently served and accurately counted.

‡ The beds were not feather beds, but a sort of mats, mattresses, and common carpets, carried upon hurdles.

§ This seems singular to us, but was not so among the Easterns; for *Maximus Tyrius* tells us, that the medical art, as reported, had its rise from the custom of placing sick persons on the side of frequented ways, that so those who passed, inquiring into the nature of their complaint, might communicate the knowledge of what had been useful to themselves in the like case.

sought him that they might touch if it were but the border of his garment: * and as many as touched him were made whole.

CHAPTER VII.

1 *The Pharisees find fault at the disciples for eating with unwashen hands.* 8 *They break the commandment of God by the traditions of men.* 14 *Meat defileth not the man,* 24 *He healeth the Syrophenician woman's daughter of an unclean spirit,* 31 *and one that was deaf, and stammered in his speech.*

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders. †

4 And *when they come from the market*, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brassen vessels, and of tables. ‡

5 Then the Pharisees and scribes asked him, Why walk not thy disciples

* The touching of the border of the garment was considered a mark of the most profound respect.

† By far the greater part of the Jews, and, indeed, all except the Sadducees, and especially the Pharisees, were very tenacious of this tradition of washing their hands before eating. The Jews, when they washed their hands to partake of common food, did so in the same way as we do; but if the food had been offered at the altar, they then washed in a particular way. They held up their hands, and, contracting their fingers, received the water that was poured on them by their servants, till it ran down their arms, which they washed up to their elbows. When they partook of holy food, they were also careful to dip their hands in water. The Orientals are still particular on

this point, the fingers being used and dipped delicately into one common dish, there being no knives and forks. The following engraving shows a Divan, with persons at supper, and one of the guests washing, the attendant pouring water on his hands.

‡ If the Pharisees touched but the garments of the common people, they considered themselves as defiled. Hence, when they walked the streets, they walked on the sides of the way, that they might escape pollution. The cups, pots, and brassen vessels, here mentioned, were all of wood and metal, as, by the law, those of earthenware were to be broken if they became defiled. (Lev. vi. 28; xv. 12.) The law prescribed that other vessels were to be washed or scoured, when defiled from causes which it specifies. But the traditions of the elders



Divan, with Persons at Supper.

according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is Corban*,* that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free*.

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one of *you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into

the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek, a Syro phenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

added numerous other defilements, which rendered it necessary that earthen vessels should be very frequently broken, and that those of other materials should be washed and scoured every time they were used. Tables were defiled by the touch of unclean persons or things, and they were washed by covering them in water: but if any pitch or grease prevented any part from being cleansed the washing was considered of no avail.

* *Corban* signifies "to be devoted." This was a gift of property to God or to his temple, which was sometimes bestowed by children for

the base purpose of injuring their parents. (See Matt. xv. 6.) By the word *Corban*, addressed to his parents, the son as much as said, "May I incur all the infamy of sacrilege and perjury, if ever ye get a farthing from me." This vow, though made in anger, was for ever binding, according to the tradition of the Pharisees; for, if the person should repent of his rash saying, and go to assist his parents, then his property, by force of the vow, fell into the hands of priests and Pharisees, who kept the sacred treasury, and who encouraged, for selfish purposes, these impious maxims.

30 And when she was come to her house she found the devil gone out, and her daughter laid upon the bed.

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decap'olis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and said unto him, Eph'phatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain,

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.*

1 *Christ feedeth the people miraculously: 10 refuseth to give a sign to the Pharisees: 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod: 22 giveth a blind man his sight: 27 acknowledgeth that he is the Christ, who should suffer and rise again: 34 and exhorteth to patience in persecution for the profession of the gospel.*

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves and gave thanks,† and brake, and gave to his disciples to set before them; and they did set them before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before them.

8 So they did eat, and were filled; and they took up of the broken meat that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanútha.‡

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

14 ¶ Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees,§ and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

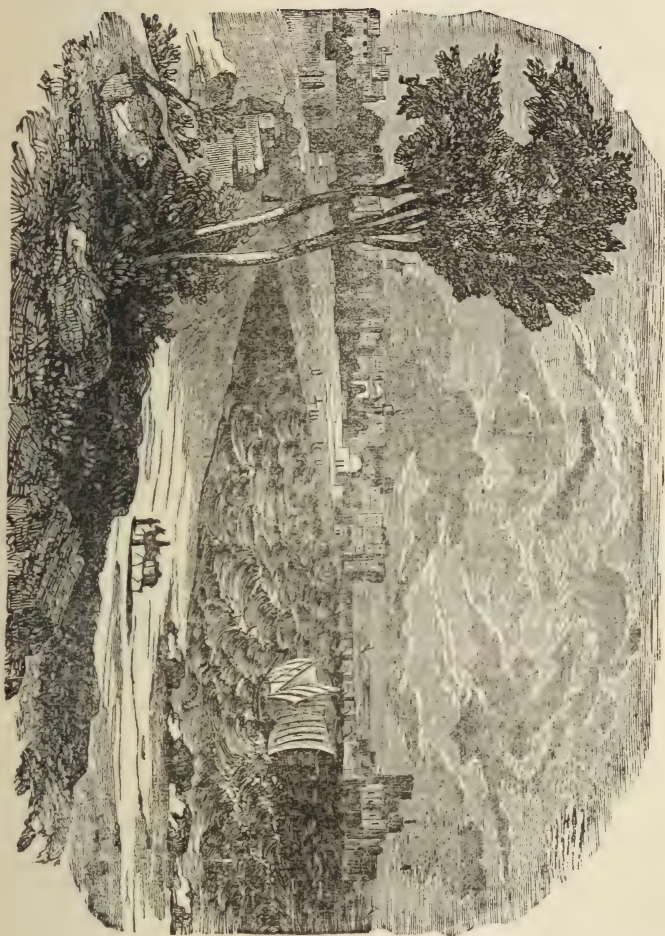
* Parallel passages in Matt. xv. 32-38; xvi. 28.

† It was, at this time, customary among the Jews to pronounce a short prayer, or grace, before meat, as we should call it.

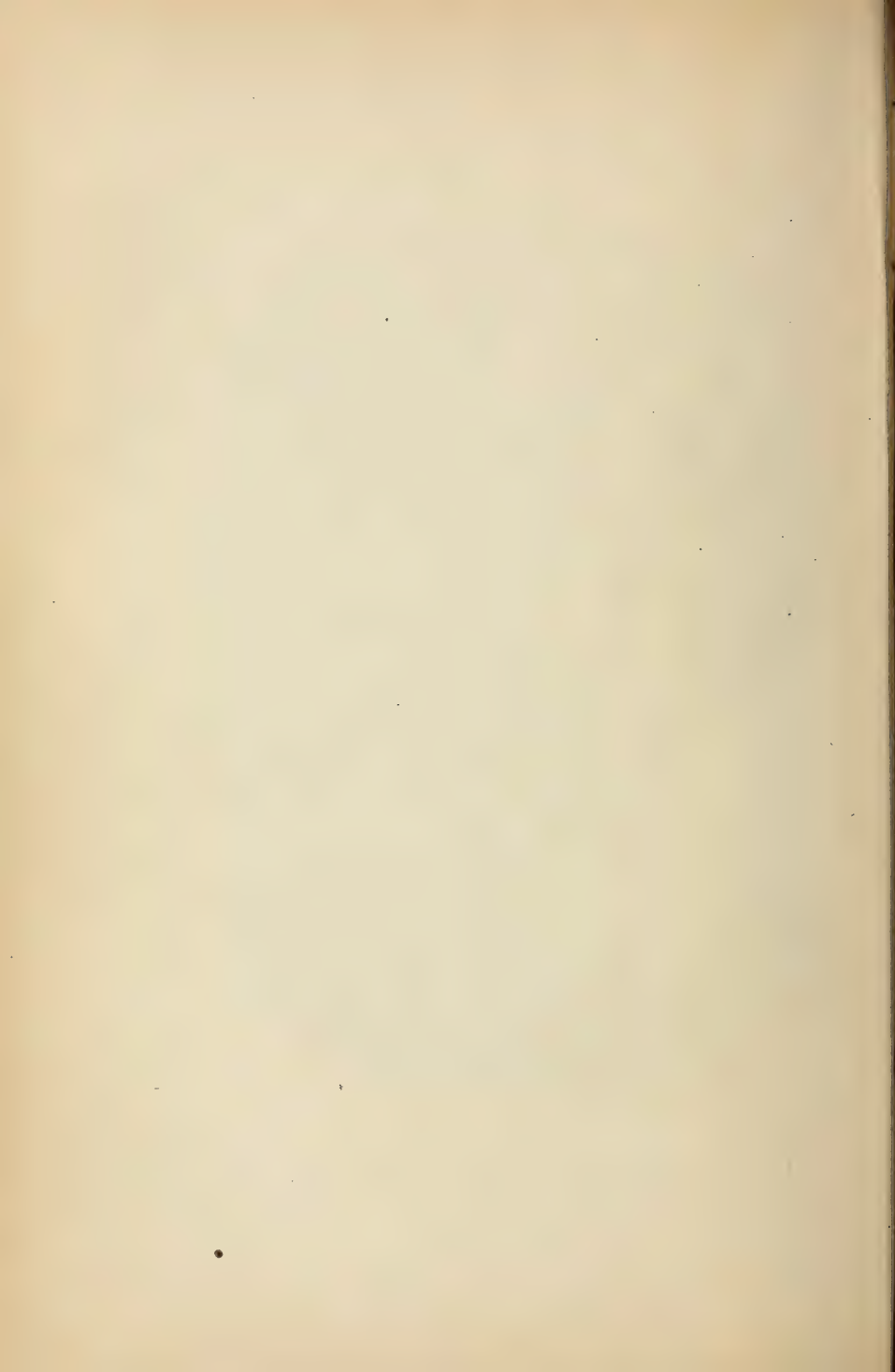
‡ Dalmanútha is called in Matthew, "the coasts of Magdala." (Matt. xv. 39.) It was a

city in those coasts, situated on the western shore of the Lake of Tiberias.

§ The leaven of the Pharisees was hypocrisy, placing all holiness in externals, to be seen of men. The leaven of Herod was time-serving, and pleasing the court.



SIDON, AS SEEN FROM THE SEA SHORE.



17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaída; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesaréa Philip'pi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some say, Eli'as; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes,

and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, whosoever will come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

CHAPTER IX.

2 *Jesus is transfigured.* 11 *He instructeth his disciples concerning the coming of Elias:* 14 *casteth forth a dumb and deaf spirit:* 30 *foretellet his death and resurrection:* 33 *exhorteth his disciples to humility:* 38 *bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.*

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining,

exceeding white as snow; so as no fuller* on earth can white them.

4 And there appeared unto them Eli'as with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Eli'as.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Eli'as must first come?

12 And he answered and told them, Eli'as verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at naught.

13 But I say unto you, that Eli'as is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.

16 And he asked the scribes, What question ye with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

18 And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oftentimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the



A Fullonium, with the Fullers at work. Designed from a painting at Pompeii.

* A fuller was a bleacher of linen, a business of sufficient importance to furnish one of the paintings at Pompeii, of which we give a copy.

foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Caper'naum: and being in the house he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth* not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.†

50 Salt is good: but if the salt have

* The figure in this verse is taken from the heaps of the dead slain in battle, referred to also in Isaiah lxxi. 24. The prophet says, that the number shall be so great that their worm—the worm feeding on the dead—shall not die, shall live as long as there are carcases to be devoured, and that the fire which was used to burn, shall not be extinguished till they are consumed. The figure, therefore, denotes great

misery, and certain and terrible destruction. In this place it is applied to the state beyond the grave, and is intended to denote that the destruction of the wicked will be awful, widespread, and eternal.

† The chief object of this passage was to urge upon believers in Christ to present their bodies as living sacrifices, holy and acceptable unto God (Rom. xii. 1), and to endure every kind

lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

2 *Christ disputeth with the Pharisees touching divorcement: 13 blesseth the children that are brought unto him: 17 resolveth a rich man how he may inherit life everlasting: 23 telleth his disciples of the danger of riches: 28 promiseth rewards to them that forsake any thing for the gospel: 32 foretelleth his death and resurrection: 35 biddeth the two ambitious suitors to think rather of suffering with him: 46 and restoreth to Bartimeus his sight.*

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.*

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband,† and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them: and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him. Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is none good but one, that is, God.*

19 Thou knowest the commandments,‡ Do not commit adultery, Do not kill, Do not steal, Do not bear false witness

of self-denial and suffering, if required, in his service. There is here an allusion to the injunctions of Moses respecting sacrifices. "With all thy offerings," said that lawgiver, "thou shalt offer salt." (Lev. ii. 13.) This command was probably designed to intimate that every offering was to be cleansed from all impurities, in order to be acceptable to God.

* Among the ancients, when persons were newly married, they put a yoke upon their necks, or chains upon their arms, to show that they were to be one, closely united, and pulling equally together in all the concerns of life.

† The case here referred to, of a woman divorcing her husband, forms no part of the Mosaic law; but, in the time of our Lord, some wives took this unwarrantable liberty

of giving their husbands a bill of divorce. Josephus informs us, that Salome divorced her husband Costabarus; and Herodias acted in like manner to Philip, and married Herod. The Roman ladies treated their husbands in the same manner, at this period.

‡ It is observable that the commandments are not here quoted in their exact terms, for the Jews were not accustomed, in ordinary discourse, or in the commonly published books, to recite the precepts of the decalogue in the very words in which they were expressed, but in *other* words, or in another order. Nay, it appears from *Josephus*, that out of reverence for the exact language in which the commands were first given, they scarcely thought it lawful to repeat them strictly, at least to the Gentiles.

Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went be-

fore them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold we go to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ And James and John, the sons of Zeb'edee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 ¶ And they came to Jericho :* and as he went out of Jericho with his disciples and a great number of people, blind Bartiméus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace : but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and com-

manded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise ; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee ? The blind man said unto him, Lord, that I might receive my sight.

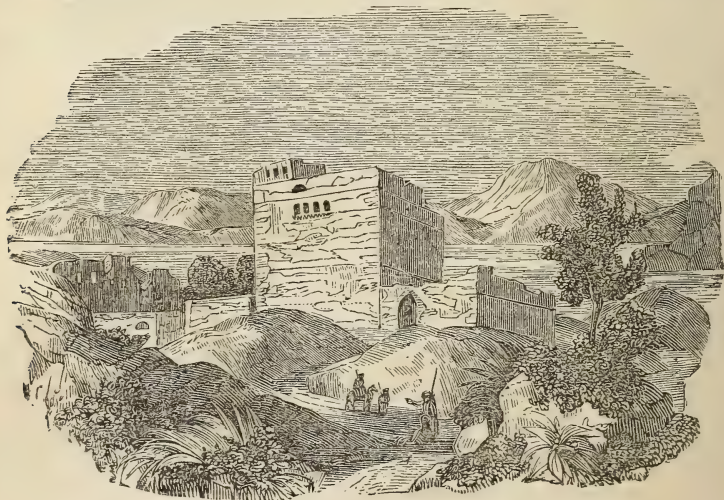
52 And Jesus said unto him, Go thy way ; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 *Christ rideth with triumph into Jerusalem :*
12 *curseth the fruitless leafy tree :* 15 *purgeth the temple :* 20 *exhorteth his disciples to sted-*

* *Jericho* was the second city in Judea : in its royal palace Herod died. It had, also, a hippodrome, or riding-school, in which the Jewish nobility learned to ride ; an amphitheatre, and other magnificent buildings. This very ancient city is now desolate, and consists of only about fifty poor houses, in bad condition, wherein the labourers, who cultivate the gardens, shelter themselves. The situation of Jericho was about eight miles west of Jordan, and it was the first city taken by the Israelites,

on their crossing that river under the command of Joshua. (See Josh. ii.) Moses called it "the city of palm trees." (Deut. xxxiv. 3.) *The son of Timeus* is a translation which the evangelist has given of the word *Bartimeus*, that being its exact signification : *Bar* is the Syriac word for *Son*, and *Timeus* a man's name. This word often occurs in composition with the same meaning : as *Barjona*, the son of Jonas ; *Barjesus*, the son of Jesus.



Ruins of Jericho.

fastness of faith, and to forgive their enemies : 27 and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.

AND when they came nigh to Jerusalem, unto Bethphagé and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it ye shall find a colt* tied, whereon never man sat; loose him, and bring him.

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as

Jesus had commanded; and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord:

10 Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And seeing a fig tree† afar off

* No animal was allowed to be employed, in sacred uses, even among the heathen, that had been previously used for any domestic or agricultural purpose.

† In a country dry and mountainous, like that of Judea, it is convenient to travel upon asses; and it appears from the Old Testament, that, anciently, even the most distinguished persons commonly availed themselves of these animals (Judg. v. 10; x. 4; 2 Sam. xviii. 23): nevertheless, as Christ wished on this occasion to be mounted on an ass-colt, that there might be nothing in this rural triumph but what was extremely simple, and which might not accord with the lowness of his condition, it was necessary that, in his time, there might be but few persons, except of the common orders, who rode upon asses. The extensive commerce which the Jews had maintained for some centuries with the Greeks and Romans, having accustomed them, by degrees, to the manners of those nations, in many things, and having made them adopt the horse, as an animal more stately and noble, therefore Zechariah had appended to the description which he gave of the humble and abject Messiah, this particular trait,—that at the time in which Zion should recognize him as her king, he should be mounted on an ass. (Zech. ix. 9.) To shew, then, to the Jews that he was the King Messiah, he made a triumphal entry into Jerusalem; but to shew that he was that meek and peaceful king spoken of by Zechariah, he rode upon the foal of an ass, and thus turned their attention to a prophecy which, if they had closely examined it, would have dissipated all their

carnal conceptions, as to an earthly kingdom and a warlike Messiah.

‡ The fig-tree is a very fruitful tree in Palestine and other warm countries, illustrative of the bountiful goodness of God, by its growing



Fig-tree (*Ficus Carica*.)

having leaves, he came, if haply he might find anything thereon; and when he came to it he found nothing but leaves; for the time of figs was not yet.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers,* and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard it and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand praying,† forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

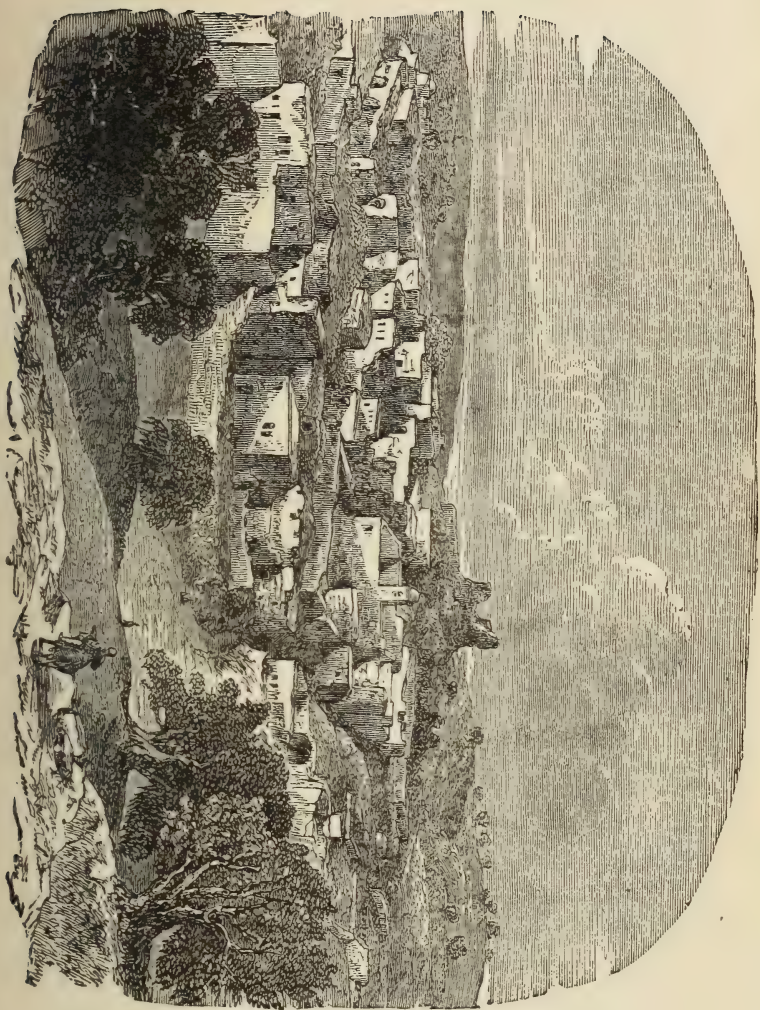
CHAPTER XII.

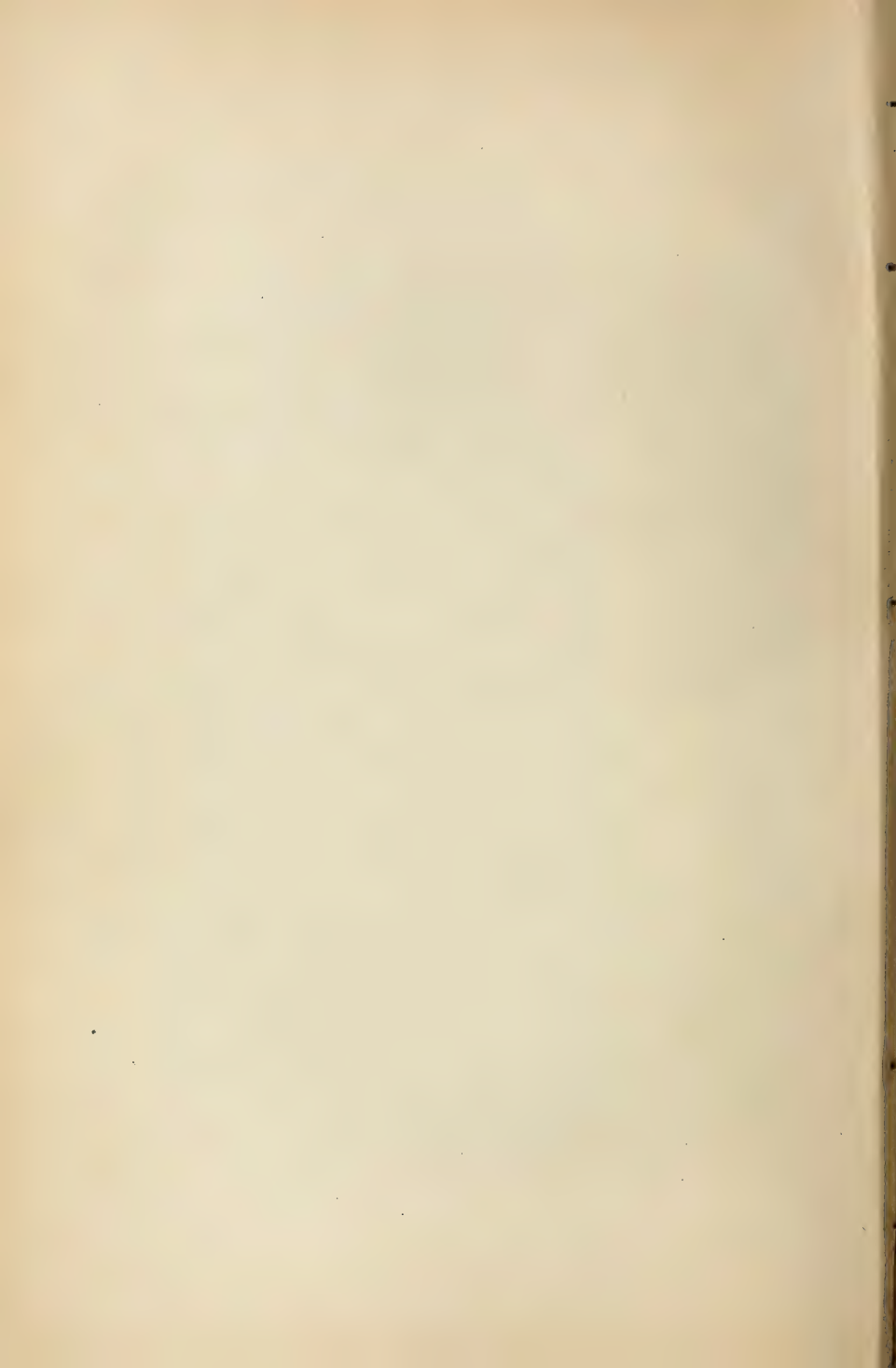
1 *In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles.* 13 *He avoideth the snare of the*

in perfection on rocky and barren places, affording also the most delightful shade, as some have said, for three hundred men, and each tree generally yielding 280 pounds weight of figs. The text says, that the *time of figs was not yet*. How, then, could our Lord expect fruit on the tree? The solution of the question is easy, if we understand it to mean the time for *gathering* figs was not yet come; so that it was natural to look for figs on a flourishing-looking tree. (See Matt. xxi. 19.)

* The *money-changers* seem to have sat in the temple to supply persons with half shekels, with which to pay their annual tribute. (See Matt. xvii. 24; also xxi. 13 note.)

† *Standing* was a posture of prayer among the Jews; and it is said also to have been the practice of Christians in the first ages of the Church. (Matt. vi. 5; Luke xviii. 11.) Kneeling was also practised. (Acts ix. 40; xx. 36 xxi. 5.)





Pharisees and Herodians about paying tribute to Cesar : 18 convinceth the error of the Sadducees, who denied the resurrection : 28 resolveth the scribe, who questioned of the first commandment : 35 refuteth the opinion that the scribes held of Christ : 38 bidding the people to beware of their ambition and hypocrisy : 41 and commendeth the poor widow for her two mites, above all.

AND he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and sent him away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed him, and cast him out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture; The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it.

16 And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's.

17 And Jesus, answering, said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus, answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but

the God of the living: ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his

doctrine, Beware of the scribes, which love to go in long clothing,* and *love* salutations in the market places,

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.†

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.‡

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.

CHAPTER XIII. §

1 *Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews; 34 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND as he went out of the temple, **A** one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here*!

2 And Jesus answering, said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down.

3 And as he sat upon the mount of Olives over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be?

* The long clothing was made so by enlarging the borders of the garment. (See Matt. xxiii. 5.)

† The money thrown into the treasury was designed to purchase wood for the altar, salt,

and other necessary things, not provided for in any other way. (See Luke xxi. 1. note.)

‡ The mite was the smallest Jewish coin: it was in value about three-fourths of an English farthing.

§ Parallel passages in Matthew, xxiv 1-42.

and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ*; and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall not be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows.*

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated of all *men* for my name's sake, but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains:

15 And let him that is on the house top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake,† whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here is Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets‡ shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

* According to Josephus, few, if any, of these signs failed of coming to pass before the dreadful destruction of Jerusalem. Indeed, Josephus's history of the Jewish war is the best commentary on this chapter. "It is," as Dr. Doddridge has remarked, "a wonderful instance of the care of Providence for the Christian Church, that an eye-witness, of so great credit, should be *preserved* to give a collection of important facts, illustrative of this noble prophecy in almost every particular."

† The elect's sake, for whom these calamities were shortened, were, doubtless, the chosen

seed which were to arise out of the remnant of the Jews in after ages, when they shall embrace their long-rejected Messiah.

‡ There were many false prophets and false Christs from the time of our Lord's crucifixion to the destruction of the city, as we learn from Josephus; and even after. The last, and most mischievous, called himself Barchochab, or Son of the Star, in allusion to Balaam's prophecy. His rebellion was suppressed by Adrian, with great slaughter, and occasioned the final expulsion of the Jews from Judea, A. D. 135.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near;

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.*

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:*

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you I say unto all, watch.

CHAPTER XIV.

1 *A conspiracy against Christ.* 3 *Precious ointment is poured on his head by a woman.* 10 *Judas selleth his Master for money.* 18 *Christ himself foretelleth how he shall be betrayed by one of his disciples:* 22 *after the passover prepared, and eaten, instituteth his supper:* 26 *declareth aforehand the flight of all his disciples, and Peter's denial.* 43 *Judas betrayeth him with a kiss.* 46 *He is apprehended in the garden,* 53 *falsely accused, and impiously condemned of the Jews' council:* 65 *shamefully abused by them:* 66 *and thrice denied of Peter.*

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

2 But they said, Not on the feast day, lest there be an uproar of the people.

3 ¶ And being in Beth'any in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence;† and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

* The division of time here made is agreeable to the division of the night among the Jews, who speak of the first watch, the middle of the night, the cock-crowing, and morning, as distinct from each other. The Romans, also, divided the night in like manner, into *evening*, the dead of the night or midnight, *cock-crowing*, and the *morning*.

† *Alabaster* is a stone remarkable for its whiteness and smoothness, of which the ancients made vases, flasks, &c. easily wrought and pellucid, so that it is scarcely possible to distinguish these vases from those made of glass. *Spikenard* was a costly perfume, supposed to have been brought from India. A pound of it

was worth £8 15s. The expression *brake the box* is thought to mean either the sealed covering, or perhaps the narrow neck of the vessel, which was sealed up to preserve the nard and denote its genuineness, as we learn from Pliny. (See further notice of the subject in Matt. xxvi. 7.)

‡ *Three hundred pence* were equal to about £9 15s. 0d. sterling. A denarius, or penny, was then a day's wages of a labourer, even in harvest (Matt. xx. 2); and therefore equal in value, though not in weight, to three shillings in England, as it would purchase as many necessities of life. This would, therefore, appear a large sum.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.*

9 Verily I say unto you, Whosoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them,

11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And whosoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And he will show you a large upper room† furnished and prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.‡

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is it I?* and another said, *Is it I?*

20 And he answered and said unto them, *It is* one of the twelve, that dipped with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung a hymn they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen I will go before you into Galilee.

* Allusion is here probably made to the Jewish custom of embalming the dead, or at least expending upon them aromatic substances, such as myrrh and aloes.

† Upper rooms were used by the Jews for the same purposes as those to which our dining-rooms, parlors, and closets are applied. There is a tradition among the Jews that no houses were ever let to hire in Jerusalem; but this is denied, on respectable authority, which asserts that, at the time of the feast, many Jerusalemites let out, to strangers, rooms ready prepared. As the people came thither from all parts, three times a year, to celebrate the festivals appointed by the law, the houses were open to strangers. They chose for themselves such as they found empty, according

to their liking, and the inhabitants furnished them with beds. [See Matt. xxvi. 18. *note*.] The English word which comes nearest the import of the Greek, is, "carpeted." But when this term is used, as here, of a dining-room, it is not meant only of the floor, but of the couches, on which the guests reclined at meals. On these they were wont, both for the sake of neatness and convenience, to spread a coverlet or carpet. As this was commonly the last thing they did in dressing the room, it may not be improperly employed to denote the whole.

(† The *passover* and other subjects in this chapter, not here explained, are noticed in Matt. xxvi.)

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32 And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here while I shall pray.

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba,* Father, all things are possible unto thee; take away this cup from me; nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and

take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not; but the scriptures must be filled.

50 And they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body*; and the young man laid hold on him:†

52 And he left the linen cloth, and fled from them naked.‡

53 ¶ And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest:

* *Abba* is a Syriac word, signifying father, but in a way of peculiar affection and confidence.

† This scene happened late at night, when, perhaps, some young man, whose house lay near the garden, roused from sleep by the noise, sprang up, and, stimulated by curiosity, threw around him the cloth in which he had been sleeping, and ran after the crowd. *Kimchi*, a learned Jew, defines the "linen cloth" as a "night garment" of linen, which is put next the skin. These sorts of garments

are much in use amongst the Eastern nations, especially in the summer, and at night time. Very similar to them are the ample and flowing cloaks worn at the present day by the Moors and Arabs, called by them *hykes*. The term for "young men," here signifies Roman soldiers.

‡ If the linen garment did not go next the skin, but covered another, as some suppose, the young man did not flee literally naked, but only stripped off the outer garment; and so the expression in Scripture often means.

and he sat with the servants, and warmed himself at the fire

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bear false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and said, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is one of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto.

71 But he began to curse and to swear, saying, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

CHAPTER XV.

1 *Jesus brought bound, and accused before Pilate. 15 Upon the clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 21 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.*

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it.

3 And the chief priests accused him of many things: but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he released unto them one prisoner, whomsoever they desired.

7 And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire him to do as he had ever done unto them.

9 But Pilate answered them, saying,

Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

11 But the chief priests moved the people, that he should rather release Barab/bas* unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done. And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barab/bas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him.†

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Gol'gotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink, wine mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.‡

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.§

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking, said among themselves, with the scribes, He saved others; himself he cannot save.

32 Let Christ, the King of Israel, descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by when they heard *it*, said, Behold, he calleth Eli'as.

* Besides the notoriously bad character of Barabbas, as a robber, he had been guilty of the very crime of which the scribes and priests falsely accused Jesus, having joined in or headed an insurrection against the Romans, and committed murder in the attempt.

† Adoration was paid to many of the Roman Emperors; and, no doubt, the soldiers mocked our Lord's claim to regal authority by the semblance of it.

‡ In addition to what has been said respecting crucifixion, in the notes on Matthew, it may be added, that the cross was usually about

eleven feet high, and that the feet of the crucified person were about four feet from the ground, and rested on a projection of wood, to prevent the entire weight of the body from hanging on the hands, and tearing them from their fastenings.

§ It was the custom of the Romans to write the crime, for which any man suffered death, on a tablet, and to carry it before him to his execution. Thus, Eusebius informs us, that Attalus, the martyr, was led round the amphitheatre with a tablet before him, inscribed, "This is Attalus, the Christian."

36 And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost :

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off; among whom was Mary Magdale'ne', and Mary the mother of James the less and of Joses, and Salo'me';

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation,* that is, the day before the sabbath,

43 Joseph of Arimathe'a, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew it of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdale'ne', and Mary the mother of Joses beheld where he was laid.

CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene: 12 to two going into the country: 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdale'ne', and Mary the mother of James, and Salo'me', had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked they saw that the stone was rolled away, for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment: and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdale'ne', out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not

* The preparation every Friday was so named, the Saturday being the Jewish sabbath.

them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents: and if they drink any deadly thing* it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, after the Lord had spoken unto them he was received up into heaven, and sat on the right hand of God.

20 And they went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

THE

GOSPEL ACCORDING TO ST. LUKE.

LUKE was an Evangelist, or itinerant preacher of the Gospel, attendant upon the Apostles. It is supposed that he wrote his Gospel about A.D. 63, and before that of Mark. It seems to have been written to supply certain omissions of the others, as it contains many things not to be found in the other Gospels.

CHAPTER I.

1 *The preface of Luke to his whole gospel.* 5 *The conception of John the Baptist, 26 and of Christ.* 39 *The prophecy of Elisabeth and of Mary, concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias, both of Christ, 76 and of John.*

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto

us, which from the beginning were eyewitnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.†

4 That thou mightest know the certainty of those things wherein thou hast been instructed.

5 ¶ **T**HERE was in the days of Herod, the king of Judea, a certain priest named Zachari'as,‡ of the course

* *Drinking any deadly thing* seems to allude to the art of poisoning, which was almost cultivated as a science, and it might be expected that their enemies would endeavour in this way to destroy them. *Poisoning* was one mode of execution.

† *Theophilus* signifies "a lover of God," but is here thought to be the proper name of a person, who is addressed as "most excellent," just as Felix is addressed as "most noble Felix" (Acts xxiv. 3), and Festus as "most noble Festus" (Acts xxvi. 25). In ancient writings the proper name of Theophilus several times occurs. There was a Theophilus at Antioch, a convert of Peter, and a Theophilus, bishop of Cæsarea, in Palestine.

‡ The priests were divided into twenty-four courses or companies, one of which went up every week to Jerusalem to discharge their sacerdotal duties, and succeeded each other

every sabbath-day until the whole twenty-four had attended in turn. Each of the companies had its head or president, who are called in Ezra, "princes" or "chiefs of the priests," and who are, perhaps, the same so often mentioned as the "chief priests" in the New Testament. Each division received its name from its first chief. Hence Zacharias, the father of the Baptist, is described as belonging to the course of *Abijah*, or Abia, which is the name of the first chief of the eighth course (1 Chron. xxiv. 10.) These courses did not, indeed, all return after the captivity, nor did the course of Abia; but the four courses which did return were again divided into twenty-four, as formerly, and bore the same names. The wife of Zacharias is here said to be of the daughters of Aaron, which is to show that John was descended from Aaron, both on the father and mother's side.

of Abi'a* and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot* was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.†

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zachari'as saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zachari'as; for thy prayer is heard; and thy wife Elisabeth shall bear thee

a son, and thou shalt call his name John.‡

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great§ in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God:¶

17 And he shall go before him in the spirit and power of Eli'as,|| to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord.

18 And Zachari'as said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.

* The priests used to cast lots to decide what part they should take in the service of the temple, in the order of the course to which they belonged; and the lot of Zacharias was to burn incense on the altar of incense, where it was offered morning and evening. (See Exod. xxx. 1, 7, 8.) This was the most honourable of all the priestly functions, and an office which could only be discharged once.

† The time of offering incense was also the time of public prayer: and, from the number of people present, it is supposed that this was the sabbath day, as on other days only a few very devout persons attended. A small bell was always rung to announce that the time of prayer was come; and when this was heard, those priests and Levites who had not taken their stations hastened to them, and the whole multitude in the courts of the temple commenced their prayers.

‡ It was the office of the father to name the child. *John* signifies "the grace or mercy of God," a fit name for the harbinger of the Messiah.

§ John was *great*, not in birth and blood, in worldly riches and grandeur, but in excellence. The prohibition of wine and strong drink, showed that he should be like the ancient Nazarites (Numb. vi. 3.) These were highly *distinguished*, being separated, as the word implies, or set apart for the service of God. The Jews had no such strong drink as ours, made of beer or ale, but their strong drink was wine, made from fruits, and particularly from the palm.

|| *Elias* is the Greek name for Elijah, whom John the Baptist should resemble in his retired and austere manner of life, and in his zeal and usefulness in the service of God.



Probable form of the Altar of Incense. The High Priest officiating.

20 And, behold, thou shalt be dumb, and not able to speak until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zachari'as, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord: be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country* with haste, into a city of Juda;

40 And entered into the house of Zachari'as, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost.

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

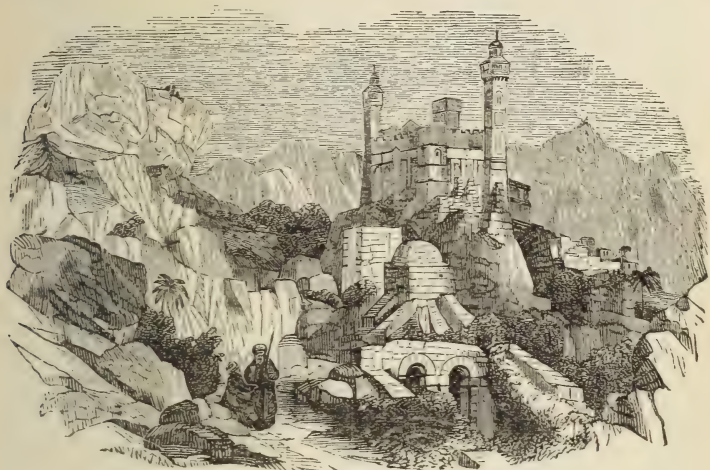
44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

* The hills running across the middle of Judea, from south to north, gave to the tract along which they run the name of *the hill country*. There was the city of Hebron, one of those given to the tribe of Judah (Josh. xxi.

10, 13.) and which was also said expressly to be in the mountains or hills (Josh. xi. 21; xv. 48, 54.) Hebron is, therefore, thought to be the city here mentioned. Hebron is now called El-Halil, and inhabited by Arabs.



Hebron.

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy *is* his name.

50 And his mercy *is* on them that fear him, from generation to generation.

51 He hath showed strength with his arm: * he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath filled the hungry with good things: and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.†

* *Arm.* when applied in scripture to God, signifies his omnipotence.

† The Jewish rite of *circumcision* was an incision in the flesh, and intended to represent mortification of sin, &c. When this rite was

performed, it was the custom of the Jews to name their children, because, when Abraham was circumcised, God gave him a new name, and called him Abraham.

‡ As the Jewish tribes and families were

62 And they made signs to his father, how he would have him called.

63 And he asked* for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him.

67 And his father Zachari'as was filled with the Holy Ghost, and prophesied, saying.

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham.

74 That he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

CHAPTER II.

1 *Augustus taxeth all the Roman empire.* 6 *The nativity of Christ.* 8 *One angel relateth it to the shepherds:* 13 *many sing praises to God for it.* 21 *Christ is circumcised.* 22 *Mary purified.* 28 *Simeon and Anna prophesy of Christ:* 40 *who increaseth in wisdom,* 46 *questioneth in the temple with the doctors,* 51 *and is obedient to his parents.*

AND it came to pass in those days, A that there went out a decree from Cesar Augustus that all the world[†] should be taxed.

kept sacredly distinct, it appears the very names of the ancestors were continued among their descendants, partly through reverence for them, and partly to avoid confusion in the genealogical tables which, for the sake of distinguishing the inheritances, were carefully preserved in each of the families. It seems to be on this account that the neighbours and relatives objected to a name which had not before existed in any branch of the family.

* *He asked* by signs, for as yet he could not speak. The word *writing-table* signifies "a little table," such as was used to write, not only upon, but *in*, and was sometimes of brass, sometimes of wood, and sometimes of wax; on which it was customary to write with a style or pen.

† *Cesar Augustus* was the second Emperor of Rome. *All the world* may either denote the whole Roman empire, or be confined to the land of Judea. Many learned writers are

strongly in favour of the latter opinion. The decree was that all the land should be *enrolled* rather than taxed, but this enrollment was preparatory to taxation. It consisted of a general survey and list of persons, with the value of their estates; but as Judea was not yet reduced to the form of a Roman province, the tax was not levied till some years afterward, by *Cyrenius*, so called in Greek, but in Latin Publius Sulpitius Quirinius, then governor or president of Syria. The Roman census was made every five years, and the people were obliged to give in an account of their names, quality, employments, wives, children, servants, and estates. A *value* was then set upon the estates by the censors, and the *proportion* in which they adjudged them to contribute to the defence and support of the state, either in *men* or *money*, or *both*. The census among the Jews was made by tribes, clans, and families, which, after the many separations of the Jews, was

2 (*And this taxing was first made when Cyrenius was governor of Syria.*)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, into the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife,* being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.†

7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger;‡ because there was no room for them in the inn.

8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night,§

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord,

12 And this *shall* be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying,

14 Glory to God in the highest, and on earth peace, and good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child,

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS,

impracticable, unless each betook themselves to those places which formerly had fallen to the lot of their clan or family, all which could be known from the genealogical tables, kept by the Jews with the most remarkable exactness.

* The numbering being made by heads and not by families, the women were, in consequence, also obliged to attend. This event was ordered by the providence of God, to show accurately that the Messiah was of the house and lineage of David, as predicted by the prophets; for now there was a general and authentic production of titles, pedigrees, and families.

† When they arrived at Bethlehem it is probable that they were obliged to wait some time before it came to their turn to be enrolled, and in the interval Christ was born; and so the prediction of the prophet, respecting the very spot of his birth, was brought to pass, and that by a decree for another purpose, by the Roman emperor.

‡ The ancients studiously attended to the binding up the limbs of infants, lest their tender frame might acquire, through weakness,

or an accidental rent, any distortion. This practice was, indeed, followed in England till about a century ago. By a *manger* we are not to understand a place set apart for horses to eat hay, as with us; for the Easterns have no hay. The text signifies a place called a *stabulum*, which was an inferior place of accommodation, the middle of which afforded room for cattle, and the sides for persons.

§ Bethlehem was a place of pasture; here it was that David kept his father's sheep. The shepherds kept a *watch* of three hours each, by turns; to preserve the sheep from beasts of prey, and from banditti, with which all Judea was at that time infested. As it was a custom with the Jews to send out their sheep to the deserts about the passover, that is, in spring, and bring them home at the commencement of the first rain, which happened at the end of October, and as December would be too cold for the flocks to be exposed, there is a general opinion among well informed writers, that our commemoration of the birth of Christ is not founded on accurate calculation. Some think it should be on the fifth of April.

which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification* according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice† according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 And, behold, there was a man in Jerusalem whose name was Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word;

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and

said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of A'ser; she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple,‡ but served God with fastings and prayers night and day.

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem,

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

41 Now his parents went to Jerusalem every year at the feast of the passover.§

42 And when he was twelve years old,|| they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days,** as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolks and acquaintance.

45 And when they found him not,

* On giving birth to an infant, the mother did not enter the temple till after the lapse of forty days; and, on the day following the last, she came to the temple with her offering.

† If the mother was able she was to bring a lamb of the first year, for a burnt offering, and a young pigeon or a turtle-dove, for a sin-offering; but in case of poverty, then the latter sufficed, and one of them was for a burnt offering, and the other for a sin-offering. Mary's offering showed her poverty. (See these offerings explained in the Epistle to the Hebrews. See also Lev. xii. 6, 8.)

‡ Anna resided near the temple, that she might attend on all its sacred ordinances.

§ Though the women were not required, Mary, and many others who loved the ordinances of God, used to attend at the feast of the passover.

|| Twelve years old was the usual age when the Jews began more fully to instruct their children, and to inure them to fasting, and, probably, first brought them to the passover.

** The days of attendance were eight: one for the passover feast, and the seven following days of unleavened bread.

they turned back again to Jerusalem, seeking him *

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.†

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, how is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

CHAPTER III.

1 *The preaching and baptism of John: 15 his testimony of Christ.* 20 *Herod imprisoneth*

John. 21 Christ baptized, receiveth testimony from heaven. 23 The age, and genealogy of Christ from Joseph upwards.

NOW in the fifteenth year of the reign of Tibérius Cæsar,† Pontius Pilate being governor of Judea, and Herod being tet'rarch of Galilee, and his brother Philip tet'rarch of It'uræa and of the region of Trach'oni'tis,§ and Lysanias§ the tet'rarch of Ab'ilène, 2 Annas|| and Ca'ïaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaïas the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;*

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O

* As great numbers came to Jerusalem from every part of the country, they were accustomed, for their greater security against robbers on the road, to travel in large companies, carrying necessities with them. The multitudes returning to Galilee, where Jesus resided, must have been very great. His parents, for some time, took it for granted that he was in the throng.

† They journeyed one day, returned the second, and found the child Jesus, in the temple, on the third. Here he was sitting in the midst of the doctors. For the doctors were on raised seats, of a semicircular form, above him, and he and other disciples at their feet, thus surrounded by their teachers. And it was customary for any one who was present publicly to ask questions, either of the doctor who was then reading, or of all who were assembled in the synagogue, on any point on which he was not well satisfied.

‡ Tiberius was emperor of Rome, and the third of the Cæsars. After the death of Herod the Great, Archelaus succeeded to Judea, but he was deposed by Augustus, and thenceforth Judea was governed by his Procurators. Pontius Pilate was the fourth Procurator in suc-

cession, and held that office about ten years. He was appointed about ten years before John the Baptist began his ministry. (For account of Herod the Tetrarch, and Philip, see Matt. ii. 1. Notes.)

§ Iturea and Trachonites were two provinces of Syria, on the confines of Judea. Abilene was another province of Syria, which had its name from Abila, its chief city. Who Lysanias was is not certain; he is thought to have been a descendant of Ptolemy, the son of Mineus, who had a son named Lysanias, who was killed by order of Cleopatra, queen of Egypt.

|| After the conquest of Judea by the Romans, they appointed the high priest at their pleasure. The office was no longer in one direct descendant from Aaron, or for life. Annas was made high priest, and deposed by the Romans. Three of his sons were put into that office in succession, and then his son-in-law, Caiaphas, who continued high priest throughout the administration of Pilate. But Annas had still the honorary title of "high priest," though deposed, and was a man of great rank and influence among the Jews.

** This is from the prophecy in Isaiah xl. 3. The metaphor is from the custom of making

generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.*

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.†

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Héli,

24 Which was the son of Matthat, which was the son of Levi, which was the son of Melchi, which was the son of Janna, which was the son of Joseph,

25 Which was the son of Mattathi'as, which was the son of Amos, which was the son of Na'um, which was the son of Esli, which was the son of Nag'ge,

26 Which was the son of Maath, which was the son of Mattathi'as, which was the son Semei, which was the son of Joseph, which was the son of Juda,

27 Which was the son of Joanna, which was the son of Rhessa, which was the son of Zorob'abel, which was the son of Sala'thiel, which was the son of Neri,

28 Which was the son of Melchi, which was the son of Addi, which was the son of Cosam, which was the son of Elmo'dam, which was the son of Er,

29 Which was the son of Jose, which was the son of Elie'zar, which was the

smooth the way before great princes. Where roads are almost unknown, as in the East, the routes soon become overgrown with brambles and thorns. Sir T. Roe informs us, that the Emperor of Hindostan was preceded by a very great company, to cut up the trees and bushes, level and smooth the road, and prepare their place of encampment.

* The Baptist calls his hearers from a dependence on sacrifices and ceremonial performances, to the practice of real virtues: and he particularly enforces charity, as the Jews

were deficient in that virtue. The exhortation was not required to be literally practiced, but means that persons, according to their abilities, should aid the distressed.

† The peculiar fault of the publicans, who farmed the revenues, was exacting more than the sum legally due, for their private profit.

‡ Wages signify not only what was paid for services, but all lawful advantages and perquisites; including rations, or daily allowance of food; but the soldiers often made, in addition, many iniquitous pretences and claims.

son of Jorim, which was the son of Matthat, which was the son of Levi,

30 Which was the son of Simeon, which was the son of Juda, which was the son of Joseph, which was the son of Jonan, which was the son of Eli'akim,

31 Which was the son of Mele'a, which was the son of Me'nan, which was the son of Mat'tatha, which was the son of Nathan, which was the son of David,

32 Which was the son of Jesse, which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Na'as'son,

33 Which was the son of Amin'adab, which was the son of Aram, which was the son of Esrom, which was the son of Pha'res, which was the son of Juda,

34 Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Tha'ra, which was the son of Na'chor,

35 Which was the son of Sa'ruch, which was the son of Ra'gau, which was the son of Phalee, which was the son of Heber, which was the son of Sa'la,

36 Which was the son of Cai'n'an, which was the son of Arphax'ad, which was the son of Sem, which was the son of Noë, which was the son of La'mech,

37 Which was the son of Mathusala, which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cai'n'an.

38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

CHAPTER IV.

1 *The temptation and fasting of Christ.* 13 *He overcometh the devil: 14 beginneth to preach.* 16 *The people of Nazareth admire his gracious words.* 33 *He cureth one possessed of a devil,* 38 *Peter's mother-in-law,* 40 *And divers other sick persons.* 41 *The devils acknowledge Christ, and are reprov'd for it.* 43 *He preacheth through the cities.*

AND Jesus, being full of the Holy Ghost, returned from Jordan, and

was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it may be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle* of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

* Pinnacle leads the English reader to imagine that he stood on the point of a spire. The truth is, the roof of the temple was flat, and had a kind of balustrade round it, (Duet

xxii. 8;) and somewhere on the edge of this battlement (says Dr. Doddridge) we may suppose that Satan placed Christ, in attacking him with this temptation.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.*

17 And there was delivered unto him the book of the prophet *Esai'as*.† And when he had opened the book he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister,‡ and sat down.§ And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Eli'as, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Eli'as sent, save unto Sarep'ta, a city of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Elise'us the prophet:

* By his standing up, our Lord signified his desire to read the lesson for the day. Portions of the law were read by seven successive readers every sabbath, one priest, one Levite, and five Israelites. And it was customary to *stand* at the reading of the law and the prophets, to teach us reverence in reading and hearing the word of God. Christ conformed to these rules. Christ did not read the Scriptures, as far as we can discover, in any other synagogue; the reason of which was that he belonged to the synagogue of Nazareth, and the Jewish writers tell us that the reading was not allowed to any but one who was a member of the synagogue in which he read.

† The sacred books were taken, with great reverence, out of the chest in which they were deposited. The book was selected by the ruler of the synagogue; but the parts to be read do not appear to have been previously pointed out. The *opening* of the book signifies the *unrolling* of it; for the Jewish books were not in volumes like ours, but written in rolls of paper and parchment. The sacred writings used to this day, in all the synagogues, are written on skins of basil, parchment, or vellum, pasted from end to end, and rolled on two rollers, beginning at each end; so that, in reading from right to left, they roll off with the left while they roll on with the right.

‡ The *minister*, or servant of the synagogue, appears to be the same whom the Jewish writers call the *chazan*. He seems to have been an inferior officer, who neither read nor taught, but who kept the synagogue. One of his



Book. A group of papyri (sealed and loose,) table-books, ink-horn, and writing reed, selected from the paintings of Pompeii and Herculaneum.

functions was to take charge of the sacred books, to produce them from the chest, to deliver them to the reader, and to receive them back again.

§ *He sat down*, not in his own place, but in the desk where he had read the Scriptures, by which it was obvious that he designed to preach, and their eyes were fastened on him; for teachers instructed their auditories in a sitting posture. The custom of preaching from a text of Scripture, which now prevails throughout all the Christian churches, seems to have derived its origin from the authority of this example.

and none of them was cleansed, saving Na'aman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.*

30 But he, passing through the midst of them, went his way,

31 And came down to Caper'naum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word was with power.

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house, And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting,

all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he, rebuking them, suffered them not to speak; for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAPTER V.

1 *Christ teacheth the people out of Peter's ship: 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men: 12 cleanseth the leper: 16 prayeth in the wilderness: 18 healeth one sick of the palsy: 27 calleth Matthew the publican: 29 eateth with sinners, as being the physician of souls: 34 foretelleth the fastings and affliction of the apostles after his ascension: 36 and likeneth fainthearted and weak disciples to old bottles and worn garments.*

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genne'saret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships,† which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

* *Maundrell*, the traveller, says, "Nazareth is situate in a concave round valley, on the top of a high hill."

† What are here called *ships* were rather *small boats*, probably without decks, and such as are used to manage nets on flat smooth beaches; a single large draught of fishes endan-

gered them. One end of the net is attached to the shore, the fishermen row out and return, dropping the net as they go, and making a kind of semicircle from the shore; and as it was sunk with weights to the bottom, and floated with corks at the top, all the fish in that compass were included and drawn to shore.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing:* nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy:† who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop,‡ and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

* Having taken nothing all night, the subsequent miracle was rendered the more unequivocal and illustrious, inasmuch as it shows that the fish did not then abound in that part of the sea, or kept themselves close in their haunts.

† The confines of the city are intended, for the lepers were not suffered to live in towns.

‡ *The Pictorial Bible* informs us that the roofs of Eastern houses are of the most substantial materials, and that they have neither tiling, thatch, nor lath and plaster; but the covering of the galleries, which are built around the inner courts common to Eastern houses, is made of very slight materials, say of boards,

with a thin composition of plaster. And the writer has repeatedly witnessed single persons cautioned from venturing out upon this roofing, to pick up things which had fallen upon it from the inner parapet or balustrade, at the top of the house. He, therefore, is of opinion, that, in the case here mentioned by the evangelist, the men mounted the terraced roof, over the gallery, distinct from the strong roof of the house itself, removed a part of the light roofing, and let the paralytic man through to the place where Jesus probably sat, and which was in the gallery and not in the court. This explanation is, probably, the correct one. (See Mark ii, 4, note.)

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican, named Levi,* sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken out* of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles, and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

CHAPTER VI.

1 *Christ reproveth the Pharisees' blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses: 27 how we must love our enemies: 48 and join the obedience of good works to the hearing of the word: lest in the evil day of temptation we fall like an house built upon the face of the earth, without any foundation.*

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungry, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread,† and gave also to them that were with him; which it is not lawful to eat, but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst, And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the

* Matthew is here intended by the name of Levi, (Matt. ix. 9.) It was quite common for the Jews to have two names, and to be called indifferently by either, or by both; as Simon and Peter, and Simon Peter.

† The second sabbath after the first seems to signify after the first day of unleavened bread.

‡ Shew-bread: twelve cakes used in the Most Holy Place.

sabbath days to do good, or to do evil? to save life, or to destroy *it*?

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day he called unto *him* his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes*,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the Kingdom of God.

21 Blessed *are ye* that hunger now; for ye shall be filled. Blessed *are ye* that weep now; for ye shall laugh.

22 Blessed *are ye*, when men shall hate you, and when they shall separate you *from their company*, and shall re-

proach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy; for, behold, your reward *is* great in heaven; for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloak forbid not to take *thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.*

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to the evil*.

36 Be ye therefore merciful, as your Father also is merciful.

* These words have a reference to a kind of benefit among the Greeks. If any one had lost a considerable part of his property by shipwreck, fire, or any other calamity, it was not unusual for his friends to supply him with money, not to be paid back by *any certain day*,

but when convenient. This, however, they scarcely ever did, except to those who they had some hope might, by a more prosperous turn of affairs, some time or other, not only repay the money, but *return the favor*. Christianity urges motives more generous.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.* For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and hear-eth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1 *Christ findeth a greater faith in the centurion, a Gentile, than in any of the Jews: 10 healeth his servant, being absent: 11 raiseth from death the widow's son at Nain: 19 answereth John's messengers with the declaration of his miracles: 24 testifieth to the people what opinion he held of John: 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won: 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.*

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die,

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.†

6 Then Jesus went with them. And when he was now not far from the house,

* The allusion here is to dry measure among the Jews, which, though right and full, which is here called good measure, they thrust and pressed to make it hold more, and shook it also for the same purpose, and then heaped it up as much as they could till it fell over. And when it is said, that this should be given into their bosom, it alludes to the long and folded

Eastern garments worn by the Jews, in which they could receive large lapfuls of small articles, in the same manner as women among us receive them into their aprons.

† *Synagogue.* (See Matt. iv. 23.) It often happened that synagogues were built by individuals, and presented to the community, this being considered a most meritorious and ac-

the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed. -

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain;* and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.

13 And when the Lord saw her, he

had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.†

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 ¶ And John calling unto *him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many that *were* blind he gave sight.

22 Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard; how

ceptable act. A person who had built a house might set it apart for a synagogue, if he pleased; and there was never the least hesitation in accepting a synagogue built by a Gentile. The learned *Grotius* says, "It is not strange to see a Roman promoting the erection of a synagogue, as Augustus published a decree in favour of Synagogues, with high praise of their being schools of wisdom and virtue."

* *Nain* was a small city or town of Galilee, twelve or thirteen miles from Capernaum.

† The Jews always buried their dead out of the city, except those of the family of David. It was usual to carry the corpse on a bier or bed, without any other covering than a cloth; and whoever was so carried out, many mourned for him. Persons well known were accompanied by great numbers; for it was looked upon as an act of kindness and great mercy to follow a corpse to the grave; and it was forbidden to do any work when a man was buried, even though he were one of the common people.

‡ This interesting miracle must, for a moment, induce us to deviate from the usual

course pursued in this work, and we will venture to pause and reflect:—

"To the mourning widow," says an excellent divine, "Jesus delivered her son. While he was divided between affection for his mother and admiration for his deliverer; now recollecting that the last time he saw her was by the side of his dying bed, where she was wiping off the cold sweat of death from his convulsed countenance, as he, vanquished by the last enemy, sunk into her arms and sighed forth his spirit; and now marking how the Saviour's lips still seemed to vibrate with the words that had spoken the dead to life, and how his eye still beamed the compassion that, to relieve the widow's griefs, had snatched the prey from the cold, iron grasp of death; looking around, the youth sees himself on the road to the grave, surrounded by a train of mourners and a gazing multitude. But while these thoughts and scenes agitate him, Jesus takes him by the hand, and delivers him to his mother. Of all the rest it would be profane to speak. It belongs only to the imagination of a widow who has lost an only son."

that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of woman, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil,

34 The Son of man is come eating and drinking; and ye say, Behold a glutton-

ous man, and a wine-bibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him** weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered, and said, I suppose that *he* to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss; but this woman since the time I came in, hath not ceased to kiss my feet.

* As our Lord was reclining, in the Jewish manner, upon the couch at table, his feet would be stretched out behind, with sandals off. Hence the woman is said to have "stood at his feet behind." All she did, exhibited

marks of the most profound veneration. Washing the feet always preceded anointing. To this day, among the Arabs, when the master of a family has welcomed a stranger, he washes his feet.

46 My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, *the same loveth little.*

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, thy faith hath saved thee; go in peace.

CHAPTER VIII.

3 *Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle: 21 declareth who are his mother, and brethren: 22 rebuketh the winds: 26 casteth the legion of devils out of the man, into the herd of swine: 37 is rejected of the Gadarenes: 43 healeth the woman of her bloody issue, 49 and raiseth from death Jarius' daughter.*

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chu'sa, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it and bring forth fruit with patience.

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known, and come abroad.

18 Take heed therefore, how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered, and said unto

them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake, and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes', which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer

them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes' round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and show how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 ¶ And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house;

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment; and immediately her issue of blood stanch'd.

45 And Jesus said, Who touched me ? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me ?

46 And Jesus said, Somebody hath touched me ; for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort : thy faith hath made thee whole ; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead ; trouble not the Master.

50 But when Jesus heard it, he answered him, saying, Fear not ; believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her : but he said, Weep not ; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway : and he commanded to give her meat.

56 And her parents were astonished : but he charged them that they should tell no man what was done.

CHAPTER IX.

1 *Christ sendeth his apostles to work miracles, and to preach.* 7 *Herod desireth to see Christ.* 17 *Christ feedeth five thousand :* 18 *inquireth what opinion the world had of him :* 22 *foretelleth his passion :* 23 *proposeth to all, the pattern of his patience.* 28 *The transfiguration.* 37 *He healeth the lunatick :* 43 *again forewarneth his disciples of his passion :* 46 *commendeth humility :* 51 *biddeth them to show mildness towards all, without desire of revenge.* 57 *Divers would follow him, but upon condition.*

THEN he called his twelve disciples together, and gave them power, and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves,* nor scrip, neither bread, neither money ; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when you go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 ¶ Now Herod the tetrarch heard of all that was done by him : and he was perplexed, because that it was said of some, that John was risen from the dead ;

8 And of some, that Elias had appeared ; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded ; but who is this, of whom I hear such things ? And he desired to see him.

10 ¶ And the apostles, when they were

* *Staves.* Some remarks have been made upon these in Matt. x. 10. We may here further add, that staves were always used by travellers in the rocky countries of Judea, to support them in slippery places, as well as to defend them against assaults. And, indeed, so necessary, in these countries, was a staff, that it was a usual thing for persons, when they undertook long journeys, to take a spare staff with them, for fear one should fail.

When Christ, therefore, sent forth his apostles, he ordered them not to take staves, but only one staff, without making provision of a spare one. *Neither two coats apiece* seems to mean, not change of raiment ; not two coats of a sort, for the Jews always wore two garments, the outer one called the Talith, and an under one of woollen, called the Chalick. The very poorest among them went occasionally in the chalick alone. *Ed*

returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsa'ida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist; but some say, Eli'as; and others say, that one of the old prophets is risen again.

20 He said unto them, But whom say ye that I am? Peter answering, said, The Christ of God.

21 And he straightly charged them, and commanded *them* to tell no man that thing;

22 Saying, The 'Son of man must suffer many things, and be rejected of the elders, and chief priests and scribes,

and be slain, and be raised the third day.

23 ¶ And he said to *them* all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in *his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

28 ¶ And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

36 And when the voice was past, Jesus was found alone. And they kept

it close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son for he is mine only child.

39 And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly, departeth from him.*

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming the devil threw him down, and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

45 But they understood not this say-

ing, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them. Whosoever shall receive this child in my name receive me; and whosoever shall receive me receiveth him that sent me; for he that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbid him, because he followeth not with us.

50 And Jesus said unto him, Forbid him not: for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.†

53 And they did not receive him, because his face was as though he would go to Jerusalem.‡

* It has been supposed that this boy's disorder was the *epilepsy*, and though he is called lunatic by Matthew, that is no contradiction, because the Greeks often so designated epileptic patients. In this disorder the patient is often suddenly seized with a fit, which precipitates him, deprived both of sensation and intellect, to the earth: for he does not seem to fall, but, rather to be thrown down with some degree of violence, so that he is often bruised or wounded. In this situation he grinds his teeth, and foams at the mouth. The head is jerked from side to side, and frequently beaten against the ground; the arms and legs, the neck and back, either become rigid or are convulsed in various directions, and other distressing symptoms occur. After some time the convulsive motions cease, and the patient appears almost lifeless; but at length he returns to himself, complaining of head-ache, languor, giddiness, and confused vision. Some, however, ascribe the boy's sufferings to a sort of supernatural complaint, because it is said that Christ rebuked the evil spirit, and commanded him to depart. (See Matt. xvii. 18; Mark ix. 25.)

There is no reason why we should not blend these opinions; and, probably the boy, in addition to his disorder, was suffered to be afflicted with an evil spirit also. *Ed.*

† The messengers prepared refreshments, &c.

‡ One of the ways from Galilee up to Jerusalem was through the country of the Samaritans. It is not probable that those Jews who regularly went up to Jerusalem at their great festival, would ordinarily spend a night in a country to the inhabitants of which they bore so strong a hatred, who returned it in equal measure; for they not only shewed them no hospitality, but, because of the rivalry existing between their temple on Mount Gerizim, and that at Jerusalem, they were particularly provoked at the multitudes who flocked to Jerusalem at the passover, and, as Josephus states, sometimes endeavored to hinder their progress, and even killed many of them. Our Lord probably chose that the bigoted churlishness of the Samaritans should, on this occasion, be made manifest, that he might teach his disciples a most important lesson as to their behaviour in similar circumstances.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Eli'as did?

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.*

60 Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man,

having put his hand to the plough,† and looking back, is fit for the kingdom of God.

CHAPTER X.†

1 *Christ sendeth out at once seventy disciples to work miracles, and to preach: 17 admonisheth them to be humble, and wherein to rejoice: 21 thanketh his Father for his grace: 23 magnifieth the happy estate of his church: 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy: 41 reprehendeth Martha, and commendeth Mary her sister.*

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes: and salute§ no man by the way.

5 And into whatsoever house ye enter, first say, Peace be to this house.¶

6 And if the son of peace** be there,

* It is considered, in the East, exceedingly desirable for children to be with their parents when they die. They then hear their last requests and commands, and also can perform the funeral in such a way as none but themselves can do. It is just before death, also, that the father mentions his property, especially that part which he has concealed in his house, gardens, or fields.

† The ancient ploughs were much more rude and simple than ours. At first they were only sharp sticks; by these the ground was loosened, until spades and shovels, and, not long after, ploughs were invented. All these implements were known in the time of Moses. (Deut. xxiii. 13; Gen. xiv. 6; Job, i. 14.) The first plough was, doubtless, nothing more than a stout limb of a tree, from which projected another short and pointed limb, while, at the further end of the lower branch was fastened a transverse yoke, to which the oxen were harnessed. At last a handle was added, by which the plough might be guided. It was necessary for the ploughman constantly and firmly to hold the handle of the plough, and, that no spot might remain untouched, to lean forward and fix his eyes steadily upon it. Our Lord's words seem to have been a proverbial saying, to denote inconstancy: a per-

son beginning but not persevering in what he undertakes.

† Parallel passages in Matt. xiii. iv. x. xi. xiii. xix. xx. xxii. xxviii. Mark, vi. xvi.

§ Eastern salutations were, and still are, very tedious and tiresome. Much time is often consumed in mutual inquiries and compliments. They are also fond of inquiring into all the business, such as the name, native place, residence, and present object of persons they meet on the road, and who return their salutation. It was especially a maxim among the Jews to salute every one by the way, which they did, unless they were mourning or fasting. Our Lord's intention, in giving the order here mentioned, was not to teach incivility, for he recommends courteousness when his disciples should enter a house, but they were to dispatch their highly important business with the utmost expedition, which they could not do if they stopped to salute all they met.

¶ The Persians now adopt the same ancient custom. When a Persian enters an assembly, having left his shoes without, he makes the usual salutation, "Peace be unto you;" which is addressed to the whole assembly, as it were, saluting the house.

** In Jewish style, a man who has any good or bad quality is called *the son of it*.

your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you:

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chora'zin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon,

which have been done in you, they had a great while ago repented, sitting in sack-cloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shall be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions,* and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.†

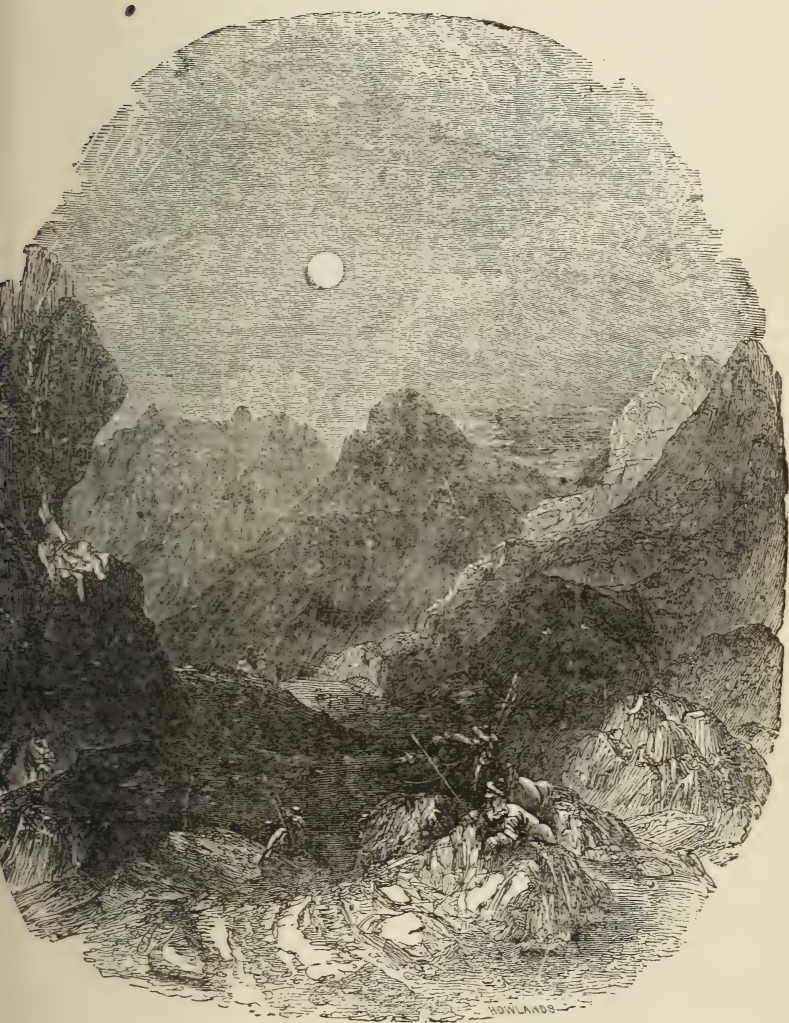
* *Scorpions* very much resemble lobsters. These reptiles vary in size, being, in Europe, two or three inches, but in parts of the East, even twelve inches in length. They also vary in colour, being brown, black, and yellow, but the latter are the most venomous. They are of a very disgusting appearance. The head seems to be attached to the breast, and contains two pair of very small eyes, one pair placed behind the other. The mouth is furnished with two jaws, the lowermost divided, and the part of each jaw locking into each other and serving instead of teeth. On each side of the head are the arms, each composed of four joints, furnished with strong muscles, the last joint resembling the claws of a lobster. Below the breast are situated the eight articulated legs, each consisting of six joints, the two hindmost legs furnished with crooked claws. The belly is composed of seven small rings; from the last ring issues the tail, consisting of six joints, formed like small globes, in the last of which is situated a crooked sting, which is long, sharp-pointed, and hollow, and pierced near the base with two holes, whence it ejects its poison. It is a most irascible animal, and will even attempt to sting a cudgel. It is viviparous, and would bring forth forty or fifty at a time, but happily, it destroys most of its young, and wars with its own species. The sting of one of these creatures inflames, hardens, reddens, and burns and chills the part stung, at intervals; the sufferer sweats, shivers, trembles, and undergoes other torments; and



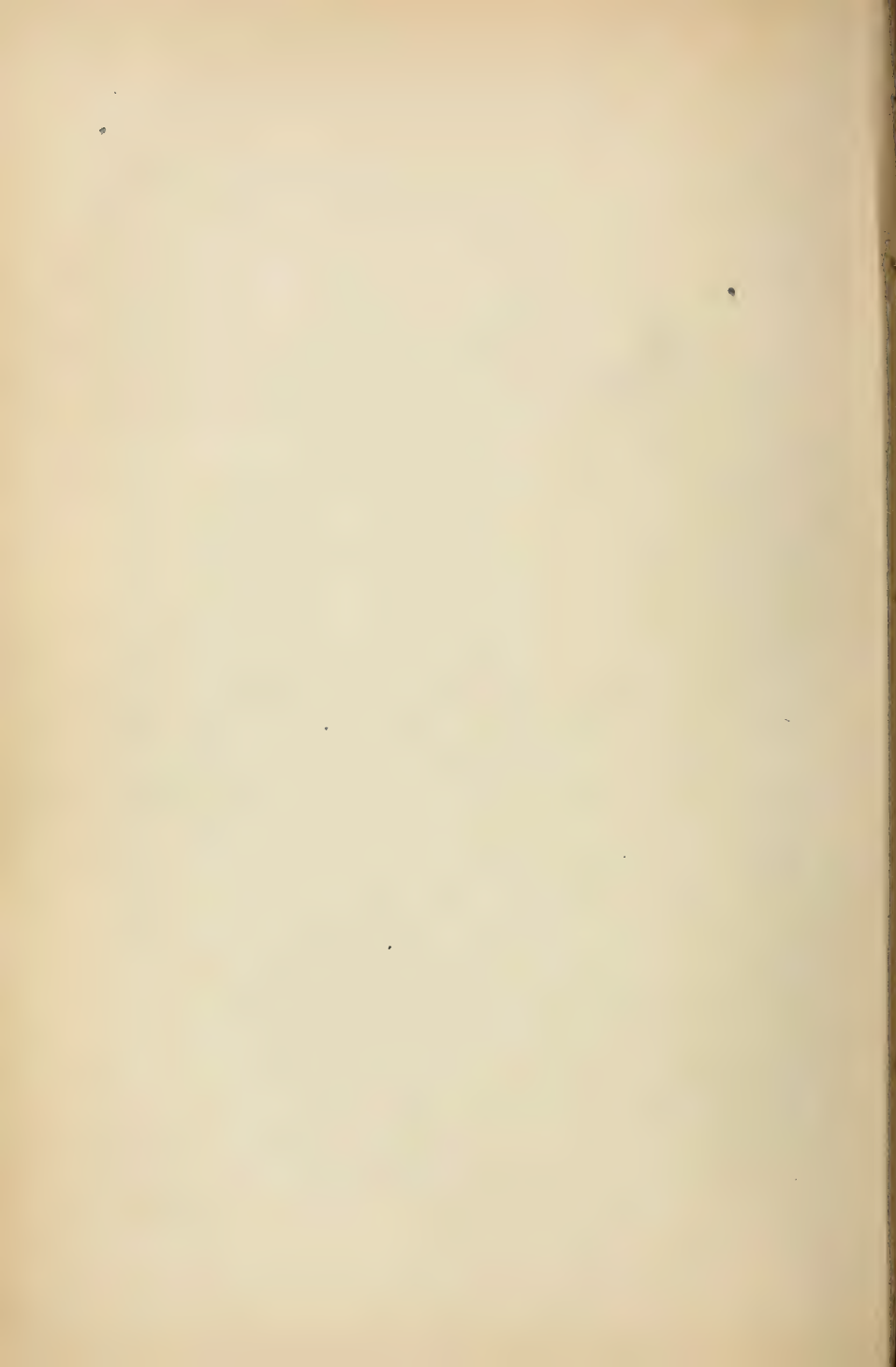
Scorpion.

the sting is often fatal. These reptiles abounded in ruins, and among the rocks of Arabia. Malicious wicked men are figuratively called scorpions. (Ezek. ii. 6.)

† Allusion is here made to the custom of writing, in a register, the names of the inhabitants of a district or city. (See Exod. xxx. 12; Dan. xii. 1; Phil. iv. 3.)



A WILD MOUNTAIN DEFILE BETWEEN JERUSALEM AND JERICO).



21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23 ¶ And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with

all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho,* and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.

32 And likewise a Levite,† when he was at the place, came and looked on him, and passed by on the other side.‡

33 But a certain Samaritan,§ as he journeyed, came where he was: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.¶

35 And on the morrow, when he departed, he took out two pence,|| and

* *Jericho* was a city of the tribe of Benjamin, about eight miles west of Jordan and nineteen east of Jerusalem. It was called by Moses the City of Palm Trees, from the abundance of those growing in its vicinity. (Deut. xxxiv. 3.) It is famous as the first city of the Canaanites, taken in a miraculous manner by Joshua, after passing the river Jordan. (Josh. vi.) It was rebuilt by Hiel, with the loss of his youngest son, as predicted. (1 Kings xvi. 34.) Here was a school of the prophets. (2 Kings ii. 5.) In the time of Christ, Jericho was next in importance to Jerusalem. Eusebius, the church historian, says that this second city was destroyed by the Romans, during the siege of Jerusalem; and that a third city was built on a new site, but the ruins of both the former cities were then shown. Mr. Buckingham, the traveller, states, that "the whole of this road, from Jerusalem to the Jordan, is held to be the most dangerous about Palestine," and that it is peculiarly favourable for robbers, so that he and his companions were strongly guarded in passing through it. In such a spot, how great was the misery of the wounded traveller, and how kind the compassion of the good Samaritan, who could venture to stay to relieve him! Hence the special propriety of our Lord's making this the scene of his parable. Moreover, there were some thousands of priests at Jericho in the

days of Christ; and hence, also, the propriety of the priest and Levite passing on this road. (For view of Jericho see Chap. x. 46.)

† By *Levites* were principally meant such descendants of Levi as were employed in the lower offices of the temple, in subordination to the priests, who being likewise of the family of Aaron, descended from Levi by Kohath. (1 Chron. xxiii. 6-32.)

‡ For a particular account of the Samaritans, see Matt. x. 5, *note*.

§ Eastern travellers carry their provisions with them. The antiquity of the custom is shown in the case of Jacob, who, though travelling with his staff only, yet took oil with him, since he anointed the stone he used for a pillow. The oil was taken for the purpose of anointing the limbs; since, in the hot countries of the East, it is found particularly comfortable and refreshing; and oil and wine, beaten together, appear to have been used formerly as a common medicine for fresh wounds. The inn in the East differs from ours, and is generally what is called a caravansera, where nothing was provided but rooms or shelter. Some think that this was a more comfortable kind of caravansera.

|| Two pence, Roman money, was equal to our 28 cents, and would then go as far as ten or twelve shillings among us, at the present time

gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary,* which also sat at Jesus' feet, and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her

CHAPTER XI.

1 *Christ teacheth to pray, and that instantly: 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees: 28 and sheweth who are blessed: 29 preacheth to the people; 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.*

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye

pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us day by day our daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight,† and say unto him, Friend, lend me three loaves;

6 For a friend of mine in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;‡ I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?§

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil,

* Mary was a disciple of Christ's as well as Martha; and it was usual for the disciples or the scholars of the wise men to sit at the feet of their masters.

† The Eastern journeys are often performed in the night, on account of the heat. This is the time when the caravans chiefly travel, wherever it can be done safely. The arrival of a friend at midnight is, therefore, not to be considered as an unlikely circumstance. It was

an usual practice among the Jews to borrow bread of each other.

‡ *In bed* is to be understood of separate beds in the same apartment. It is usual in the East, in lower life, for a whole family to sleep in the same room, laying each their bed or mattress on the ground.

§ The body of a white scorpion, in particular, is very like an egg, for its head can scarcely be distinguished.

and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

15 But some of them said, He casteth out devils through Be'el'zebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils through Be'el'zebub.

19 And if I by Be'el'zebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell

there: and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.

32 The men of Nineve* shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold a greater than Jonas *is* here.

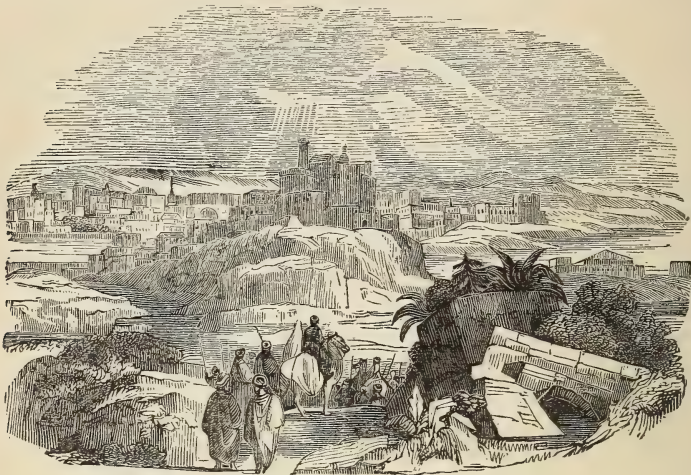
33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

* *Nineve* or *Nineveh*, founded by Nimrod, was the famed metropolis of the Assyrian empire, built on the river Tigris. It was twenty-one miles long and nine wide; and its walls 100 feet high, guarded by 1500 towers, each 200 feet high, were fifty-four miles in circuit. It is usually calculated that at the time of Jonah's mission, it contained 600,000 persons, as scripture informs us there were then 120,000 children. Some, indeed, make the number two millions; but this is an exceedingly extravagant reckoning to be founded on the number of in-

fants in the days of the prophet. The space of ground occupied by the city is no guide, as within its walls were many gardens and vacant pieces of land. This city was utterly destroyed for its sins, as predicted in prophecy. Cyaxares king of Media, and Nabool Assar viceroy of Babylon, united, and razed it to the ground, B. C. 597. Opposite to its site, on the west bank of the Tigris, is the modern city of Mosul, containing a mixed population of various Eastern people, amounting to 40,000. (For the view of Nineveh see next page.)



Mousul, a city near the site of Nineveh.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.*

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.

45 ¶ Then answered one of the lawyers,† and said unto him, Master, thus saying thou reproachest us also.

* The Jews made but two meals in the day. The meal here mentioned was the *first* eating, which may be called their breakfast or dinner, because it was both, and was but a slight meal. The hour for this, on the sabbath, was noon. Their chief meal was their supper, after the heat of the day was over; and the same was the principal meal among the Greeks and Romans.

† We have no precise information concerning the form of the graves in the cemeteries of

the ancient Hebrews; but, from various circumstances, it appears probable that they were not distinguished by mounds, of the form of the grave, as in our own burial-grounds, and in those of most other nations who inter the dead. Neither does it seem that the spot was covered with stones, but was overgrown with grass, and not distinguishable from common ground, unless by the sepulchral stones which were set near them.

‡ It is supposed that the *Lawyers* principally

46 And he said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zachari'as, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you lawyers! for ye have taken away the key* of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

53 And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 *Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing the doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over careful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at*

a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the son of man also confess before the angels of God;

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of Man, it shall be for-

diffred from the scribes in this,—that the scribes were expounders of the written law of Moses only as delivered in the scriptures, and the lawyers of the oral law, or of the traditions; which seems to be confirmed by the context here, for they are reproached that they loaded men with grievous burdens, that is, of traditions, and would not touch them with one of their fingers.

* If a key was delivered to the lawyers, as a badge of their office, as was the case in some

other public functionaries, then there may be a beautiful allusion here to that circumstance; as if He should have said, "You take the key, not to use, but to secrete it."

† Sparrows are supposed to be the birds used in the temple in cleansing the lepers, (Lev. xiv. 3,) and consequently sold there. Two farthings were a tenth part of the Roman penny, which was in value about fourteen cents our money, and therefore the cost was about three farthings, English money.

given him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So is he that layeth up treasure for himself, and is not rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat;

neither for the body, what ye shall put on,

23 The life is more than meat, and the body is more than raiment.

24 Consider the ravens;* for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

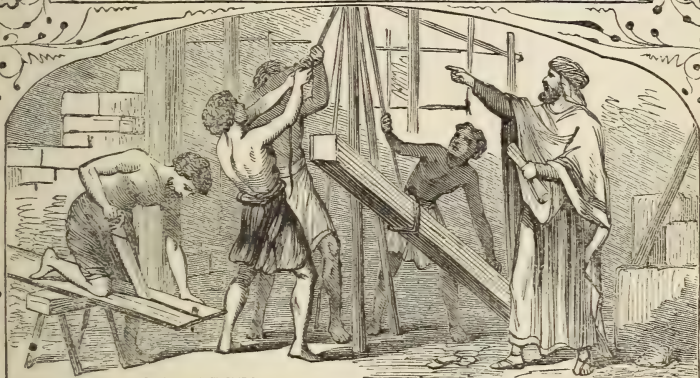
33 Sell that ye have, and give alms; provide yourselves bagst which wax not old, a treasure in the heavens that fail-eth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is there will your heart be also.†

* *Ravens* or crows. Philo and Elian remark, that the young crows are driven away from the nest as soon as they are able to fly, and are afterwards supported, we scarce know how, by a remarkable providence of God. Philo also observes, that crows are naturally very forgetful, and often fail to return to their nests: yet, by the wise and merciful providence of God, they instinctively heap together in their nests whatever may create worms, from which their abandoned young are nourished and preserved.

† *Bags* to use as purses. (See Haggai, i. 6.) The moth corruption is mentioned because rich vestments composed a large part of the store of the ancients.

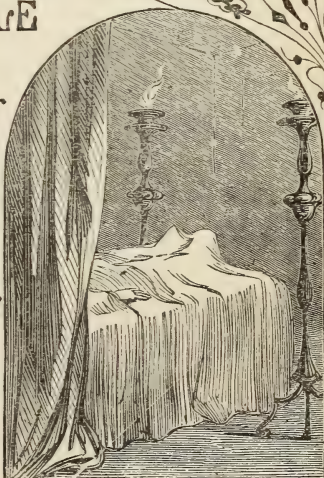
‡ To an Oriental this passage would have a most powerful allusion. The Easterns have for ages been accustomed to conceal their treasures from tyrants and the dangers of plunder in wars. And there are their hearts. Ed.—Roberts informs us in his "Oriental Illustrations" that "So great is the anxiety of

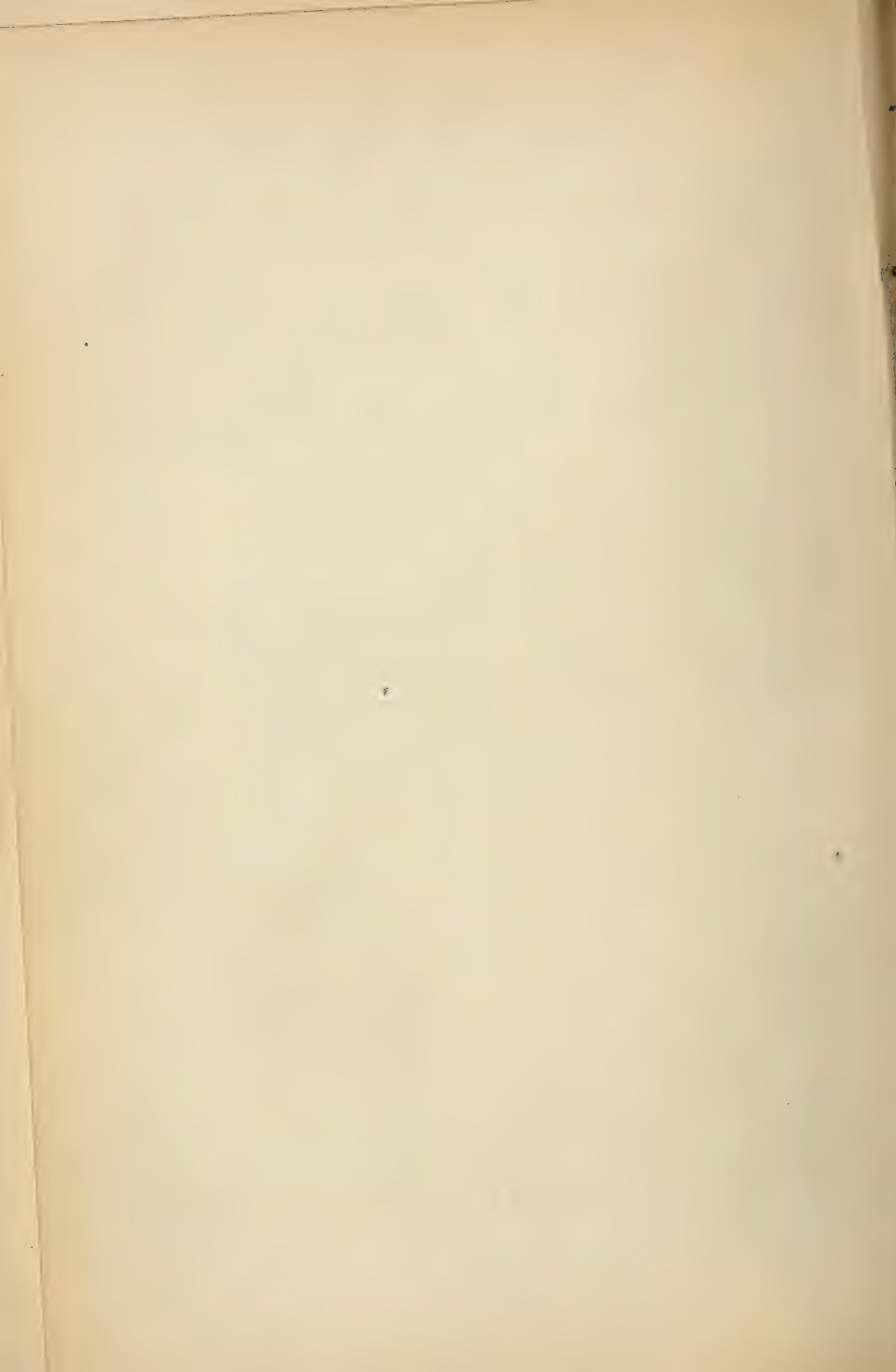


THE PARABLE
OF THE
RIGHT MAN
WHO
SET UP
GREATER
BARN'S.



ST LUKE XII.





35 Let your loins be girded about, and *your lights burning* ;*

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding ; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the Lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.†

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also : for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all ?

42 And the Lord said, Who then is

that faithful and wise steward, whom *his lord* shall make ruler over his household, to give *them their* portion of meat in due season ?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming : and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken ;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder,‡ and will appoint him his portion with the unbelievers.

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*.§ For unto whomsoever much is given, of him

some, arising from the jewels and gold they keep in their frail houses, that they literally watch a great part of the night, and sleep in the day, that their golden deity may not be taken from them."

* It is usually known, that as the dress of the ancients was loose and flowing, to gird their garments with their girdle expressed the applying themselves to any sort of business.

The *lights burning* allude to the custom of going out in the night to meet the bridegroom. (See Matt. xxv.)

† Some think that there is here an allusion to a custom used at some feasts in honour of Saturn, in which servants changed clothes with their masters, and sat at their tables, and their masters served them. But others suppose that the words have no allusion, but only simply mean that the master will show his faithful and diligent servants great honour.

‡ The learned writer *John* says, that Dicothomy, or cutting asunder, was a method of putting criminals to death, which prevailed among the Chaldeans and Persians, and consisted in having the left hand or right foot, or right hand and left foot, or both feet and hands, cut off at the joints. Dan. ii. 5, Matt. xxiv. 51. (See the note on the latter passage.)

§ Forty stripes only were allowed by the law, but it was allowable for a master to inflict any number on his slave.



Girdle. The sash of the modern Orientals, as here given, is supposed to represent this frequently mentioned article of dress.

shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶ I am come to send fire on the earth: and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower;* and so it is.

55 And when ye see the south wind blow,† ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky† and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶ When thou goest with thine

adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale§ thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence till thou hast paid the very last mite.

CHAPTER XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig tree may not stand. 11 He heal-eth the crooked woman: 18 sheweth the powerful working of the word in the heart of his chosen, by the parable of the grain of mustard seed, and of leaven: 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem.*

THERE were present at that season some that told him of the Galileans,|| whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay; but, except ye repent, ye shall all likewise perish.**

4 Or those eighteen, upon whom the tower in Sil'oam†† fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable; A certain man had a fig tree‡‡ planted in

* The watery vapours were attracted by the heat of the sun out of the Mediterranean Sea, which lies west of the land of Judea, and they were formed into a cloud and driven by the wind.

† The south wind blew from the hot countries of Egypt, Ethiopia and Arabia, which lay south of Judea. Eastern travellers inform us that this wind is sometimes so intensely hot, as that the air resembles the heat arising from an oven.

‡ In an agricultural country the state of the weather must have been especially interesting. The Jews therefore surveyed and examined the face of the heavens, in order to predict what weather might be expected.

§ *Hale* is an obsolete word which signifies "to pull or drag with violence."

|| These Galileans were very likely some of the followers of Judas Cautonitis, or Judas of Galilee (Acts v. 37), who endeavored to draw off the Jews from the Roman government and affirmed it was not lawful to give tribute to Cæsar; at which, Pilate being enraged, sent a

band of soldiers and slew his followers, who were come up to the feast of the Passover, as they were offering their sacrifices in the temple, and so mixed their blood with the passover lambs.

** This threat was literally fulfilled, according to *Josephus's* account; many thousands of the Jews were slaughtered in the temple and round about it, at the feast of the passover, because of their opposition to the Roman yoke: and so their blood was mingled with their sacrifices by the Roman sword, and that for the same cause as the blood of these Galileans had been by Pilate.

†† The tower in Siloam was on the city walls of Jerusalem, adjoining to the fountain of Siloam, or to the stream flowing from it.

‡‡ The union of vines and fig trees in the same garden, or plot of ground, appears to have been quite customary. Many of the orchards were planted with vines and fig trees in alternate rows.

his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree,* and find none: cut it down; why cumbereth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:†

9 And if it bear fruit, well: and if not, then after that thou shalt cut it down.

10 And he was teaching in one of the synagogues on the sabbath.

11 ¶ And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox, or his ass from the stall, and lead him away to watering?‡

16 And ought not this woman, being a daughter of Abraham,§ whom Satan hath bound, lo, these eighteen years, be

loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it. ||

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal till the whole was leavened.

22 And he went through the cities and villages, teaching and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate: ** for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know

* The fruit of fig trees was considered at maturity after they had been planted three years, and that tree was therefore most hopeless that disappointed the planter for three successive years after that. The Jews were, indeed, very reluctant to cut down any fruit tree till they were assured that it was utterly barren.

† The Jews laid dung in their gardens to moisten the earth; they digged about the roots of their trees; they plucked up the suckers; they took off the leaves; they sprinkled ashes, and they made a smoke under their trees to destroy the worms. Digging, dunging, and watering were essential to the cultivation of their fig trees, which exhaust the soil.

‡ It was indeed lawful to draw water for

cattle and pour it into the troughs, a more laborious work.

§ *Daughter of Abraham* was a title which the Jews highly valued.

|| In the soil and climate of Palestine the mustard tree grows prodigiously strong and large. The Jewish writers speak of one bearing wood sufficient to cover a small house; and of another, that it was climbed like a fig tree, and of a third whose branches were so extensive as to cover a tent. (See the note Matt. xiii. 32.)

** Christ here alludes to the feasts and marriage suppers among the Jews: they that were invited did enter by a gate which was very strait and narrow, and as soon as the invited were once entered, the gate was shut and opened no more.

you not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

30 And, behold, there are last which shall be first, and there are first which shall be last.

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox,* Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected.

33 Nevertheless I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!

35 Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.

CHAPTER XIV.

2 *Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor: 15 under the parable of the great supper, sheweth how worldly minded men, who condemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples to bear their cross, must make their accounts aforehand,*

lest with shame they revolt from him afterward. 34 and become altogether unprofitable, like salt that hath lost its savour.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

4 And they held their peace. And he took him, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them,

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say unto thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor

* A Fox, among the Jews, appears to have been the emblem of a wicked ruler, who united cunning with cruelty, and was always plotting how he might aggrandise himself by spoiling the people.

† It was customary with the Jews to have well-spread tables on a sabbath day, which they considered as honouring the sabbath.

‡ The highest room means the highest place

at the table. There is much ceremony in an Eastern feast in placing the several guests according to their rank; and Morier, the Persian traveller, mentions an instance of a person who had taken a seat below his rank, being desired to move up higher.

§ The inhabitants of the East generally, and the Greeks and Romans also, took a slight dinner chiefly of fruits, milk, cheese, &c.

THE PARABLE OF THE MARRIAGE SUPPER.

ST LUKE XIV



thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:*

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread † in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.‡

18 And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen,§ and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and showed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the highways|| and hedges, and compel them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his

at about ten or eleven o'clock of our time; and then on account of the burning heat of noon, deferred their principal meal till about six or seven in the afternoon.

* Jesus alludes here to the religious feasts given by the Jews on a sabbath day, or perhaps to the festival of the second sort of first fruits, at which Moses enacted that servants and widows, orphans and Levites, should be made free partakers. (Deut. xvi. 11-14. xii. 12-18).—"The Easterns," says Dr. Pococke, "had the custom of admitting the poor to their tables. They come in after the guests have fed in succession, and eat the remainder of the viands. When an Arab kills a sheep, it is the custom to call his neighbors and the poor, and finish everything." (See note on Matt. xxii. 9.)

† To eat bread is an expression signifying making a meal, and not merely at a common table, but sometimes even at a feast, where the provision is very sumptuous.

‡ Amongst the Chinese an invitation to an entertainment is not supposed to be given with sincerity, until it has been renewed three or four times in writing. A card is sent on the evening before the entertainment; another on the morning of the appointed day; and a third when everything is prepared. The invitation to this great supper is supposed to have been given, when the certain man had resolved upon

making it; but it is again repeated at supper-time, when all things are ready. Now, as it does not appear that the renewal of it arose from the refusal of the persons invited, of which no hint is yet given, we may suppose it was customary thus to send repeated messages. The practice is very ancient amongst the Chinese, and, if admitted to have prevailed amongst the Jews, it certainly gives a significance to the words not usually perceived.

§ The purchase of oxen is no trifling affair among the Orientals, for with these creatures they perform all their agricultural labour. A bullock, unaccustomed to the yoke, is of no use; they, therefore, take the greatest precaution in making such purchases, and they will never close the bargain till they have proved them in the field. In this, neighbours and friends must assist, and the animals must plough softly, deeply, strongly, and be put on all their paces.

|| It is common in the East for travellers, who do not intend to stay long in a place, to refresh themselves under a hedge or a tree by the road side; and such as these were invited. These were to be compelled by persuasion, for a single servant only was sent out to them, who surely was not capable of forcing so great a multitude to come in, as was necessary to fill his master's house.

cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower,* sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?

29 Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1 *The parable of the lost sheep: 8 of the piece of silver: 11 of the prodigal son.*

THEN drew near unto him all the publicans and sinners for to hear him.

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness,† and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his shoulders,‡ rejoicing.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten pieces of silver,§ if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9 And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is

* The Orientalists anciently had towers in their gardens and vineyards, and sometimes on mountains; partly, perhaps, as pleasure-houses, and occasionally as watch towers, to give notice of the approach of an enemy. (Is. v. 2; Matt. xxi. 33. and Cant. vii. 4.) They have retained these towers in the East. Thus *Marcus Sanutus* tells us, that the inhabitants of Ptolemais beat down the towers of their gardens to the ground and removed the stones of them, together with those of their burying-place, on the approach of the Tartars in 1260. *Sandys*, the traveller, also speaks of numbers of them in the country between Jerusalem and Bethlehem: and *Maundrell* mentions the same sort of edifices in his more modern account of the gardens of Damascus. Eminent scholars, however, think that *tower*, here means a *large and splendid mansion*.

† Uncultivated ground, used merely as common or pasture, was called wilderness or desert

by the Jews, in distinction from arable, or inclosed land.

‡ It appears to have been usual with the Jewish shepherds to carry their sheep on their shoulders.

§ The pieces of silver were *drachmas*; a drachma was the fourth part of a shekel, and of the same value with a Roman penny; and was worth, of our money, fourteen cents, so that the ten pieces amounted to about eleven shillings.—It will not seem strange that the woman should have needed to light a *candle*, in order to search for the coin, when we consider how exceedingly ill-lighted were the houses of the lower ranks in ancient times. This is manifest from the relics of Herculaneum and Pompeii, destroyed by an eruption of Vesuvius A. D. 79. where many of the smaller houses have no windows at all, and, in such as have them, they are rather loopholes, like those found in our barns, than windows.

joy in the presence of the angels of God over one sinner that repenteth.

11 ¶ And he said, A certain man had two sons :

12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.*

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.†

16 And he would fain have filled his belly with the husks‡ that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger?

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe,§ and put it on him; and put a ring on his hand, and shoes on his feet;

23 And bring hither the fatted|| calf, and kill it; and let us eat and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come: and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots,** thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou

* Thus we see in patriarchal times, that Abraham, in his life-time, gave his other sons their portions and sent them away; while Isaac, as does the elder son in this instance, remained with him, and succeeded to the residue of the inheritance.

† Feeding of swine was very disagreeable to the Jews, and with them it was ridiculous to be a swineherd.

‡ The husks are generally considered to mean the fruit of the charob tree—a tree very common in Palestine, Greece, Italy, Provence, and Barbary. It is suffered to ripen and grow dry upon the tree. The poor feed upon it, and the cattle are fattened by it. The substance of its husks or pods—for it is of the leguminous family—is filled with a sweetish kind of juice resembling a black honey. The pods themselves are six or eight inches in length. The tree has sometimes a trunk of many feet in diameter.

§ The best robe, or 'long robe,' was such a garment as servants never wore; so that the father's ordering any such garment, and especially the best, to be brought—was declaring in the most moving manner that can be imagined, how far he was from intending to treat him like a servant. His mentioning the ring and shoes spake the same language. The ring on his hand was a peculiar mark of distinction. (See Gen. xli. 42. 1 Kings, xxi. 8. Est. viii. 2. Dan. vi. 17. James. ii. 2.)

|| The fatted or stall-fed calf was fed with a special reference to a particular festival or sacrifice, and formed a considerable part in the liberal entertainment of friends. (Gen. xviii. 7, 8. 1 Sam. xxviii. 24, 25. Amos. vi. 4. Mal. iv. 2.)

** Devoured thy living with harlots is expressed in verse 13, wasted his substance in riotous living; the readiest way to injure the body,

art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAPTER XVI.

1 *The parable of the unjust steward.* 14 *Christ reproveth the hypocrisy of the covetous Pharisees.* 19 *The rich glutton, and Lazarus the beggar.*

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.*

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil.† And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat.‡ And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward,§ because he had done wisely; for the children of this world are in

their generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail they may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon,|| who will commit to your trust the true riches?

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than one tithe of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that

debase the mind, ruin the soul, and destroy the substance.

* "How often," says Roberts, "are we reminded of this passage, [in the Eastern part of the world,] by beggars, when we tell them to work, 'I work! why I never have done such a thing; I am not able.'"

† A measure of oil, called a bath in the Old Testament, (1 Kings, vii. 26, and elsewhere,) according to Bp. Cumberland's reckoning, contained seven gallons, two quarts and half a pint.

‡ A measure of wheat contained about eight bushels and a half, Winchester measure. From this it appears that the corn fields and olive grounds were, at least, in a great part paid for in kind by the tenants.

§ The commendation here given is of the skill and contrivance of the steward, and not by any means of his dishonesty. Hence it will follow, how much more laudable is the same skill and prudent consideration excited from pious motives.

|| Mammon is a Syriac word signifying wealth.

is put away from *her* husband commit-
teth adultery.

19 ¶ There was a certain rich man,
which was clothed in purple* and fine
linen, and fared sumptuously every day:
20 And there was a certain beggar
named Lazarus,† which was laid at his
gate, full of sores,

21 And desiring to be fed with the
crumbs which fell from the rich man's
table;‡ moreover the dogs came and
licked his sores.

22 And it came to pass, that the beg-
gar died, and was carried by the angels
into Abraham's bosom:§ the rich man
also died, and was buried;

23 And in hell he lift up his eyes, be-
ing in torments, and seeth Abraham
afar off, and Lazarus in his bosom.

24 And he cried and said, Father
Abraham, have mercy on me, and send
Lazarus, that he may dip the tip of his
finger in water, and cool my tongue;
for I am tormented in this flame.

25 But Abraham said, Son, remember
that thou in thy lifetime receivest thy
good things, and likewise Lazarus evil
things: but now he is comforted, and
thou art tormented.

26 And beside all this, between us and
you there is a great gulf fixed: so that
they which would pass from hence to
you cannot; neither can they pass to
us, that *would come* from thence.

27 Then he said, I pray thee there-
fore, father, that thou wouldest send
him to my father's house:

28 For I have five brethren; that he
may testify unto them, lest they also
come into this place of torment.

29 Abraham saith unto him, They have
Moses and the prophets; let them hear
them.

30 And he said, Nay, father Abraham:
but if one went unto them from the
dead, they will repent.

31 And he said unto him, If they hear
not Moses and the prophets, neither
will they be persuaded, though one
rose from the dead.

CHAPTER XVII.

1 *Christ teacheth to avoid occasions of offence.*
3 *One to forgive another.* 6 *The power of*
faith. 7 *How we are bound to God, and*
not he to us. 11 *He healeth ten lepers.* 22 *Of*
the kingdom of God, and the coming of the
Son of man.

THEN said he unto the disciples, It is
impossible but that offences will
come: but woe unto him through whom
they come!

2 It were better for him that a mill-
stone were hanged about his neck, and
he cast into the sea, than that he should
offend one of these little ones.

3 ¶ Take heed to yourselves: If thy
brother trespass against thee, rebuke
him; and if he repent, forgive him.

4 And if he trespass against thee seven
times in a day, and seven times in a day
turn again to thee, saying, I repent;
thou shalt forgive him.

5 And the apostles said unto the Lord,
Increase our faith.

6 And the Lord said, If ye had faith
as a grain of mustard seed, ye might
say unto this sycamine|| tree, Be thou
plucked up by the root, and be thou
planted in the sea; and it should obey
you.

* Purple, or crimson, which may rather be
ment,—was in earlier times the dress of any of
higher rank.

† An Eastern traveller informs us, that it is
a common custom in Jerusalem, and through-
out the East, to lay a cripple or leper at the
door of some wealthy man, or to place him in
a public thoroughfare, stretched upon his mat,
or wooden litter.

‡ Anciently, napkins were not used, but the
hands which were dipped in the dishes were
wiped with the fine end of part of the bread,
which was afterwards thrown to the dogs.

§ The entertainments of heaven are repre-
sented by sharing a magnificent banquet with
Abraham and the other Patriarchs; and the

phrase of lying in Abraham's bosom, bears
allusion to the custom of Jewish feasts of
several guests lying on one couch, the head of
one being placed near the bosom of another.
(See John xiii. 25.) It signifies a high state of
felicity.

|| The *Sycamine-tree* is probably the same
as the *Sycamore*, which is a spreading tree of
great size, and one of the most common in
Egypt and Palestine. It strikes its large diver-
ging roots deep into the soil, and on this account
is alluded to as the most difficult to be rooted
up. There is a tree which we falsely call the
Sycamore, for it is properly the greater maple;
the true *Sycamore* is very different, that is the
Egyptian Fig, and is also called from its si-

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird* thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers,† which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face† at his feet, giving him thanks: and he was a Samaritan.

17 And Jesus answering, said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.‡

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.

20 ¶ And when he was demanded of

the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

22 And he said unto the disciples, The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here; or, see there: go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noë, so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noë entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man is revealed.

31 In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away:

multitude in leaves and fruit, the *mulberry fig-tree*. It grows in Cyprus, Caria, Rhodes, Judea, and Galilee.

* *Girding* is a common practice with Eastern servants while waiting on their masters; alluded to by *Horace* and *Anacreon*.

† These lepers, being excluded from cities, met Christ as he was entering the town outside the gate; and they stood *afar off*. The Rabbins do not agree in specifying the distance; some say four cubits, and others a hundred.

‡ It was customary with such persons, especially the poor, on recovery to cast themselves down, and embrace the knees of their Physician; so we learn from *Hippocrates*, a celebrated Grecian Physician, who lived before Christ, and *Seneca*, an ancient Philosopher, who resided sometime at Rome, and was preceptor to the tyrant Nero.

§ The *Samaritan* is called a stranger, because the Samaritans were considered as heathens by the Jews.

and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

34 I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 Two men shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

CHAPTER XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publican.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindered by his riches.* 28 *The reward of them that leave all for his sake.* 31 *He foreshoweth his death,* 35 *and restoreth a blind man to his sight.*

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a city a judge which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh shall he find faith on the earth?

9 And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

10 Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

11 The Pharisee stood* and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

12 I† fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?

19 And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast,

* The Jews are accustomed to pray standing, and none but persons of the blood royal were allowed to pray sitting.

† The Jewish fasts were on the second and fifth days of the week, that is, Monday and Thursday, Saturday being their first day.

and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.
24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.*

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men are possible with God.

28 Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was

come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude *pass* by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* Son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 *Of Zaccheus a publican.* 11 *The ten pieces of money.* 28 *Christ rideth into Jerusalem with triumph:* 41 *weepeth over it:* 45 *driveth the buyers and sellers out of the temple:* 47 *teaching daily in it.* *The rulers would have destroyed him, but for fear of the people.*

AND Jesus entered and passed through Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.†

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore‡ tree to see him: for he was to pass that way.

* *Harmer* says, "This proverbial expression will appear less strange, if we consider that doors in the East, at least those of the inclosures about the houses, were very low, about three feet only in height, so made as some defence against the sudden incursions of the mounted Arabs of the desert. Through these camels were made to enter, kneeling, with considerable difficulty." So that to force a camel through a doorway, as small as the eye of a needle, came to be thought of. (See *Matt. xix. 24.* note.)

† *Zaccheus* seems to have been what is called a pro-magister, or chief officer of the customs, having the superintendence of the sub-receivers of taxes, who collected the tolls of harbours, &c. Such a pro-magister, or vice-master, represented in the province the chief of a society of farmers of the revenue, consisting of Roman knights, who always resided at Rome.

‡ The neighbourhood of Jericho was chiefly celebrated for its palm trees, but sycamores also abounded here, though they now no longer exist in the vicinity.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus,* make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor;† and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9 And Jesus said unto him, This day is salvation come to this house, forso-much as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.‡

13 And he called his ten servants, and delivered them ten pounds,§ and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We

will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.¶

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou

* Zaccheus did not appear to have seen our Saviour before, but he would not be surprised at what he said. Hospitality in the East is a sacred rite. There are no places for public entertainment; the rest-houses are only open places to shelter passengers from the sun and rain. The stranger, therefore, on passing through a village, and seeing a respectable house, and finding the master, puts out his hand and merely says, "a pilgrim or traveller." He is then asked to be seated, and after a few questions about his journey, his wants are supplied.

† When a tax was levied, the publicans, that is the tax-gatherers, are supposed to have fixed the proportion according to each one's estate; hence many frauds and exactions.

‡ This parable is plainly formed from the tributary kings of that age, who received their crowns from the Roman emperor. Thus *Josephus* informs us, that Herod went to Rome to obtain the kingdom of Judea from Antony, and again to have it confirmed by Augustus, and sometimes, as in the case of Archelaus, the

Jews sent an embassy to petition the Emperor against the candidate. This parable is raised on these usages. Thus Archelaus, for instance, was a man of birth or rank—the son of Herod. He went into a far country, into Italy, to take unto him a kingdom, that of Judea, and to return. But his citizens hated him, and sent an embassy after him, saying before Cæsar, "We will not have this man to reign over us: which petition, however, they were not able to obtain. Therefore he returned, having received the kingdom," says *Josephus*, "and took a severe vengeance on those who would not that he should reign over them." This fact Christ applies to his treatment by the Jews.

§ The *pounds* or *minas* here mentioned being sixty shekels in silver, and reckoned at half a crown a shekel, makes the amount £7 10s. each.

¶ Here is an allusion to a custom formerly prevailing in the East, of assigning the government and revenues of a certain number of cities or towns, as a reward to a meritorious officer. Thus Artaxerxes assigned to Themistocles *two* cities, or as some say, *five*.

my money into the bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethpha'ge' and Beth'any, at the mount called *the mount of Olives*, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him *hither*.

31 And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they sat Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed be the King that

cometh in the name of the Lord: peace in heaven, and glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive to hear him.

CHAPTER XX.

1 *Christ avoucheth his authority by a question of John's baptism.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Cesar.* 27 *He convinceth the Sadducees that denied the resurrection.* 41 *How Christ is the Son of David.* 45 *He warneth his disciples to beware of the scribes.*

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests* and the scribes came upon him with the elders,

2 And spake unto him, saying, Tell

* It is difficult to fix a determinate idea as to who were the chief priests; it may signify

us, by what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us:* for they be persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 Then began he to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

11 And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

12 And again he sent a third: and they wounded him also, and cast him out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him.

14 But when the husbandmen saw him, they reasoned among themselves,

saying, This is the heir: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?†

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of *any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny. Whose image† and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render

any peculiar distinction in the Aaronic family; as the high priest, his deputy or *Lagan*, any of the heads of the twenty-four courses in waiting, and any who were appointed to preside in any department over the other priests and Levites, as in watching, singing, &c.

* The Priests and Scribes had accustomed the people to such violence. When they could not legally convict their enemies, they incited the populace to stone them. This was called the *judicium zeli*, "The judgment of zeal."

† The splendour and magnificence of an

15 *

edifice seems to have been estimated, in a measure, by the size of the square stones, of which it was constructed. (1 Kings vii. 9-12.) The foundation stone, which was probably placed at the corner, and thence called the corner-stone, was an object of particular regard, and was selected with great care from among the others.

† The *image* was the head of the Emperor, the *superscription* his titles: Julius Cæsar was the first who caused his image to be struck on the Roman coin; and Tiberius was Emperor at this time; this, therefore, was a *denarius*

therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus answering said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the

of Cæsar, and consequently this was respecting the tribute required by the Roman government.



Group of Roman Denarii. Those in the foreground are of the coinage of Augustus and Tiberius, who governed Judea during the time of Christ

resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 ¶ Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all*.

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore called him Lord, how is he then his son?

45 ¶ Then in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes,* and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a show make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

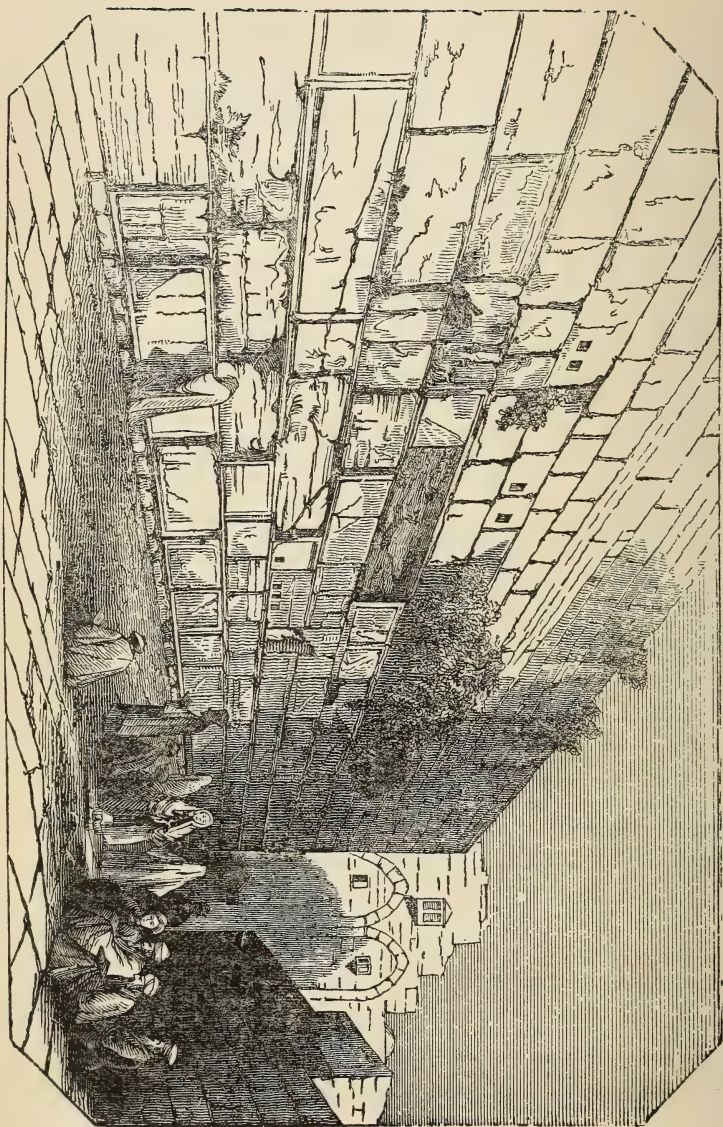
1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city Jerusalem: 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND he looked up, and saw the rich men casting their gifts into the treasury.†

* All the Jews seem to have worn their garments long, hence the necessity of frequently girding themselves when preparing to do many things, but the Pharisees wore their garments uncommonly long.

† The treasury means one of the chests, of which there were several, placed to receive the free gifts for the use of the temple. (See Mark xii. 41. note)

JEW'S' PLACE OF WAILING AT THE OLD TERRACE WALL OF THE TEMPLE.



2 And he saw also a certain poor widow casting in thither two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.*

12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues,

and into prisons, being brought before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But there shall not an hair of your head perish.†

19 In your patience possess ye your souls.

20 And when ye shall see Jerusalem compassed with armies,‡ then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword,§ and shall be led away captive into all nations: and Jerusalem shall

* *The signs from heaven* were a flaming sword in the air, a comet, a great light between the temple and altar, armies in the air engaged against each other. These, by the appointment of God, were tokens of the approaching destruction.

† This was a proverbial speech, signifying that they should have no hurt or damage by anything which their enemies should do against them.

‡ The Romans did not suddenly besiege Jerusalem; and it was not till they had obtained several victories over the Jews, and become almost masters of the country, that they undertook this famous siege.

§ *Josephus* relates that there perished by sword and famine, in the siege of Jerusalem by Titus, one million one hundred thousand Jews.

In the course of the whole war 97,000 were made captive. Except those reserved for triumph, the rest were sent as slaves into Egypt, or dispersed over the provinces to be cast to the wild beasts in the amphitheatres. The children were sold. The land was sold, and no Jew was allowed to inhabit there; a rigour probably never used toward any other people conquered by the Romans; moreover, they might not come within sight of Jerusalem, or rather of Elia, the name given to the new city, which was built without the circuit of the former, when the foundations of the old were ploughed up. A heathen temple was afterwards built where that of God had stood, and a Turkish mosque pollutes it to this day. The Roman Emperor Julian impiously attempted to re-

be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud, with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And in the day time he was teaching in the temple; and at night he

went out, and abode in the mount that is called *the mount of Olives*.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

1 *The Jews conspire against Christ.* 3 *Satan prepareth Judas to betray him.* 7 *The apostles prepare the passover.* 19 *Christ instituteth his holy supper:* 21 *coverly foretelleth of the traitor:* 24 *dehorteth the rest of his apostles from ambition:* 31 *assureth Peter his faith should not fail,* 34 *and yet he should deny him thrice.* 39 *He prayeth in the mount,* and sweateth blood: 47 *is betrayed with a kiss:* 50 *he healeth Malchus' ear:* 54 *he is thrice denied of Peter,* 63 *shamefully abused,* 66 *and confesseth himself to be the Son of God.*

NOW the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and scribes sought how they might kill him; for they feared the people.

3 ¶ Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and captains,* how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.†

7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher

build the temple, in mockery of the prophecy, but was several times miraculously defeated by the eruption of balls of fire, which consumed the workmen.

* *Captains*, not military captains, are supposed to be intended, but Priests of high standing, who commanded the bands of Levites that

watched the temple. It was, however, customary for the Roman garrison in the fort Antonia, adjoining the temple, to station, on the feast days, bands of their soldiers in the courts of the temple.

† *Absence of the multitude*: the people were then favourable to Jesus.

of water; follow him into the house where he entereth in.

11 And ye shall say unto the good-man of the house, The Master saith unto thee, Where is the guestchamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished:* there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup and gave thanks, and said, Take this, and divide it among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup is the new testament in my blood,† which is shed for you.

21 ¶ But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.‡

26 But ye *shall* not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat:§

32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee, both into prison and to death.

* After Jehovah had appointed Jerusalem to be the place of his habitation and temple, it was considered as the metropolis of the Jewish nation, and the common property of the children of Israel. On account of this it was that the houses were not let, and all strangers of the Jewish nation had the liberty of lodging there gratis by right of hospitality. To this custom our Lord probably alludes here, and in the parallel passages.

† It was customary with many nations to drink blood on concluding a covenant. By the more civilised wine was substituted. We may easily comprehend how red wine, such as is used in the Eastern countries, may signify blood, &c.

‡ Benefactors was, among the Greeks, a title

of honour, assigned to all who had deserved well of the monarch or state, defended its liberties, or increased its honour. So the Latin "*Father of his country*." Thus Onias (in 2 Maccabees iv. 2) is styled "*the benefactor of the city*." But the cognomen was given by way of eminence to kings; and to chief citizens as a title of honour.

§ The clouds of the earth of the threshing floor, as is customary in the East at the present day, were collected, broken in pieces, and separated from the grain by a sieve. This was well shaken, when the grain remained, and the chaff and dust were thrown off. Sifting was accordingly used as a symbol of misfortune and overthrows. "The temptations and trials of the godly," says Horne, "are the sifting of the wheat"

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

46 And he said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth, this *fellow* also was with him: for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded

him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

CHAPTER XXIII.

1 *Jesus is accused before Pilate, and sent to Herod.* 8 *Herod mocketh him.* 12 *Herod and Pilate are made friends.* 18 *Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified.* 27 *He telleth the women, that lament him, the destruction of Jerusalem:* 34 *prayeth for his enemies.* 39 *Two evildoers are crucified with him.* 46 *His death.* 50 *His burial.*

AND the whole multitude of them arose, and led him unto Pilate.*

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests

and to the people, I find no fault in this man.

5 And they were the more fierce, saying, He stirreth up the people,† teaching throughout all Jewry, beginning from Galilee to this place.‡

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod,§ who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; but he answered him nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a gorgeous robe, and sent him again to Pilate.

12 ¶ And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

* In the smaller provinces, like Judea, the collector of taxes discharged the judicial functions of the president, and carried on the accusation. The charge of high treason made against Christ, was, according to *Tacitus*, at that time, an accumulation of all possible charges.

† The accusation here probably referred to his public entrance into the city a few days before, to which Pilate could not be a stranger, and to his teaching at the temple in contempt of their authority.

‡ *Jewry* is another name for the country of Judea.

§ The Herod here meant was Herod Antipas, the tetrarch of Galilee, by whom John had been beheaded. It was the regular practice of the Roman law to remit the prisoner to the governor or province of the district to which he belonged, though the Romans had a right of trying all offences within their province. However, it is thought that this was done by Pilate apparently to lead to a reconciliation with Herod.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify *him*.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said,

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do those things in a green tree,* what shall be done in the dry?

32 And there were also two other, malefactors,† led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,‡

37 And saying, If thou be the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek,

* *The green tree* marks the good, *the dry tree* the wicked. (Ezek. xx. 47. xxi. 2, 3.) It was a usual proverbial adage that two pieces of dry wood will burn a green one: implying that the good, who are fewer in number, will be oppressed and fall under judgments by their association with the wicked.

† The two *malefactors* are by Matthew and Mark termed "thieves." These malefactors, however, denote, in general, not only highway robbers, or house-breakers, or pilferers, but also brigands, rebels, pirates, or any who carry on unauthorised hostilities. These were even sometimes irregular troops, like the Spanish *guerrillas*, or the Russian Cossacks, who carried on petty devastations,—pillagers in regular war. To which of these classes Barabbas and these belonged, it is not possible exactly to deter-

mine: it seems probable they were lawless *insurgents*. They were men, says *Malby*, who had taken up arms on a principle of resistance to Roman oppression, especially the tribute money; though they made no scruple to rob all the Romans they met with; and when engaged in these unlawful courses, no doubt made afterwards less difference between Jews and Romans, than they at first meant to do. The *two others* executed with Christ, is an additional proof that Christ was put to death by the Roman law; for the Jews never executed two criminals, unless for the same offence, in one day.

‡ *Offering him vinegar*. This was not the medicated drink of wine and myrrh which was given to intoxicate and benumb, and which Jesus refused, but a mixture of vinegar and water, a common drink for the Roman soldiers.

and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.*

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them;) *he was* of Arimathea, a city of the Jews: who also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never *man* before was laid.

54 And that day was the preparation, and the sabbath drew on.

55 And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

CHAPTER XXIV.

1 *Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus: 36 afterwards he appeareth to the apostles, and reproveth their unbelief: 47 giveth them a charge: 49 promiseth the Holy Ghost: 51 and so ascendeth into heaven.*

NOW upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words,

9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdale'ne, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles.

* *Paradise.* (See 2 Cor. xii. 4, note.)

11 And their words seemed to them as idle tales, and they believed them not.

12 Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 ¶ And, behold, two of them went that same day to a village called Emmaus,* which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened,

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was Cleopas,† answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body

they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread,‡ and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him; and he vanished§ out of their sight.

32 And they said one to another, Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

* *Emmaus* was westward from Jerusalem about seven or eight miles. This village was afterwards made a city and a Roman colony, and was called Nicopolis.

† Cleopas, supposed also to have been called Alpheus, was one of the seventy disciples, and father of the Apostles Simon, James, Jude, and Joseph, or Josés, and brother to Joseph the husband of Mary the mother of Christ.

‡ The table was spread for the evening meal:

Christ *took* the bread as the head of the family, having ever so performed the office; or otherwise it was contrary to the custom of guests, since that office belonged to the entertainer, except when the host, out of respect, chose to resign it to the guest.

§ He *vanished*, that is, he suddenly went away from them, or slipped out of their company, without bidding them farewell, or signifying that he was not to return.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honeycomb.*

43 And he took *it*, and did eat before them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.†

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

50 ¶ And he led them out as far as to Beth'any,‡ and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

THE

GOSPEL ACCORDING TO ST. JOHN.

JOHN was the younger brother of James, whom Herod killed with the sword. (See Matt. iv. 21, 22. Mark i. 19, 20. Luke v. 1-10.) Our Lord distinguished him with peculiar favour, and his gospel is remarkable for chiefly containing his discourses.

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN the beginning was the Word, and the Word was with God, and the Word was God.

* *Honeycomb* was a frequent food with the ancients, for bees were exceedingly numerous in Palestine.

† The sacred books which existed in the time of our Saviour, were divided into three parts. First, the Law of Moses, as contained in the Pentateuch, or first five books of the

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was, the light of men.

Old Testament. Second; the other histories and the Prophets: and third; the Hagiographs or Sacred Books, which comprised all the rest, that is, the Psalms which themselves were divided into four books, Proverbs, Ecclesiastes, and the Song of Solomon.

‡ *Bethany.* (See Matt. xxi. 17. note.)

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Eli'as? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esai'as.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Eli'as, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara* beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb† of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

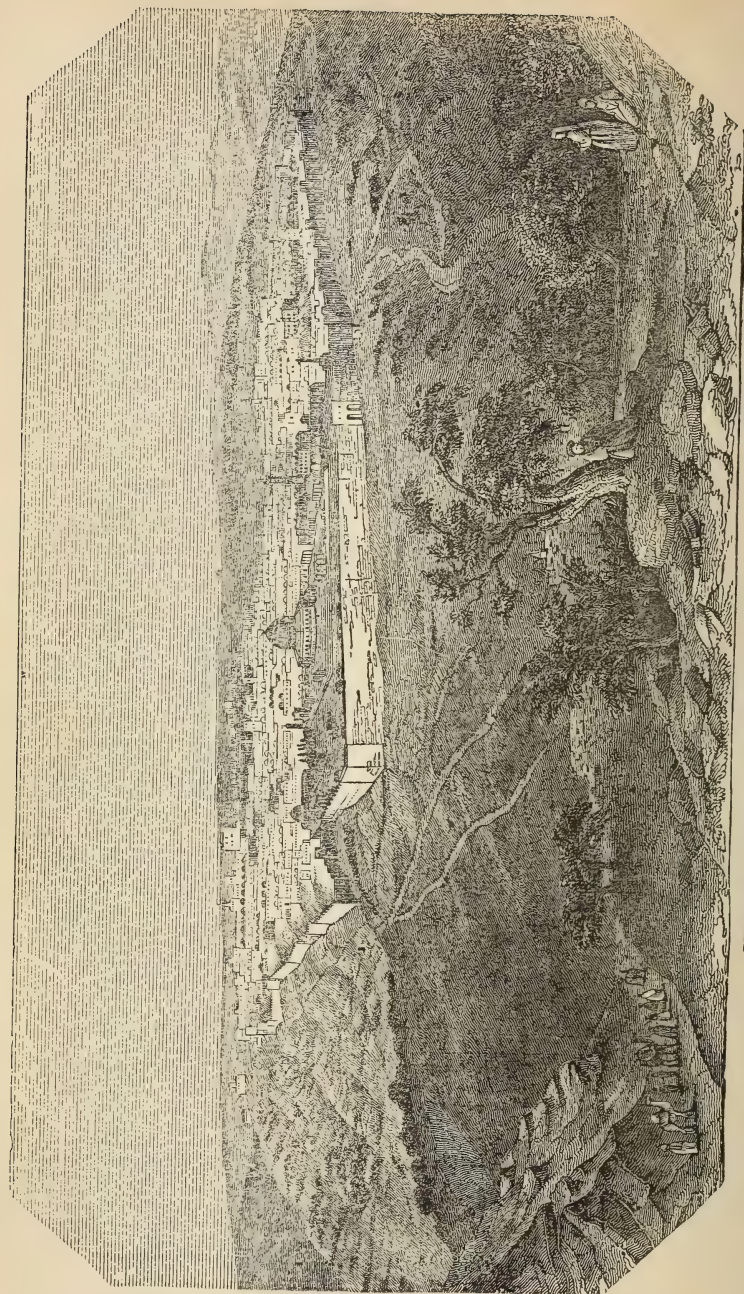
32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

* *Bethabara* signifies literally, "The house of Passage," and is thought to be the place where the Israelites passed the river Jordan under Joshua. Judges vii. 24.

† There is an allusion here either to the

Paschal lamb, or rather to the lambs ordered to be sacrificed in the Old Testament, particularly to the lambs every day, morning and evening, slain in the temple. (Exod. xxix. 38, &c Numb. xxviii. 3, &c. Is. liii. 7.)



JERUSALEM FROM THE MOUNT OF OLIVES.

34 And I saw and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.*

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother, Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Ce'phas, which is by interpretation, A stone.

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsa'ida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did

write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite! indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

- 1 *Christ turneth water into wine: 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.*

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.||

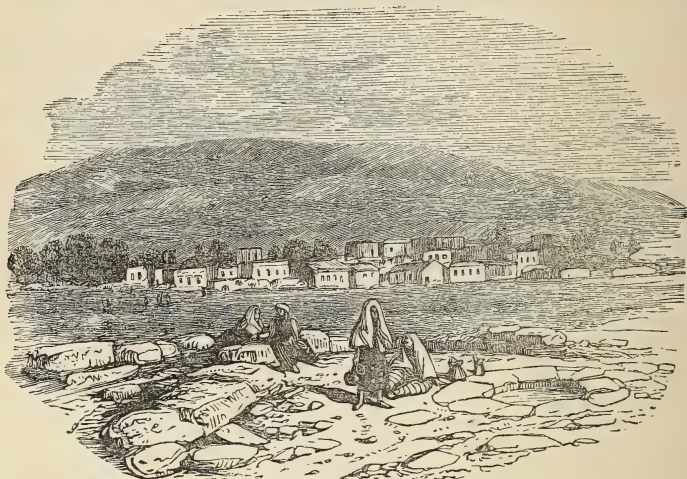
tions of olive and other fruit trees; and contains about three hundred inhabitants, chiefly Roman Catholics.—The mother of Jesus was now probably a widow, Joseph not being mentioned.

|| At nuptial feasts there were guests of two sorts: first, those that had been invited; secondly, those who came of their own accord, and who were expected to bring presents. The Jewish nuptial feasts continued seven or eight days. (Gen. xxviii. 27. Judg. xiv. 14.) What is here related of the wine falling short, may, therefore, be understood of the fifth, sixth or seventh day, for it is scarcely probable that such a deficiency should have occurred much sooner. It seems to have been occasioned by the unexpected arrival of Jesus and his disciples: Jesus being invited, as being in the neighbourhood, probably not as a prophet, but as a country-

* *The tenth hour* was two hours before night.
† The whole country of Galilee was had in contempt with the Jews, but Nazareth was so mean a place, that, it seems, it was even despised by its neighbours, the Galileans themselves; for Nathanael was a Galilean, that said these words.

‡ *An Israelite* indeed, a true son of Jacob, an honest, plain-hearted man like him.

§ *Cana* was a small town on an eminence, on the west of Capernaum, and was called "Cana of Galilee," to distinguish it from another town of the same name, mentioned Joshua, xix. 28.—The village now bearing the name, and supposed to occupy the site of the ancient town, is pleasantly situated on the descent of a hill about 16 miles north-west of Tiberias and six north-east of Nazareth, facing the south-west, with a copious spring, surrounded with planta-



Cana. The modern village.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman,* what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-

pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor† of the feast. And they bare *it*.

man, *relation*, and acquaintance. The idea of relationship arises from the circumstance of Mary being so much concerned about procuring the supply of wine, and also because, when the feast was over, Jesus "went down to Capernaum with his brethren" or relations, who were distinct from his disciples, (v. 12.) from which it would seem they all came together as parties interested in this marriage.

* *Woman* seems to us like a rough kind of reply; but Jesus did not so treat his mother. It appears that some of the politest writers of antiquity make the most well-bred and accomplished princes use the expression in addressing ladies of the highest quality; and even servants are sometimes represented as speaking to their mistresses in the same language.

† The *water-pots* were there that the Jews might wash their hands before they made their meal, which is still their practice. *Bp. Cumberland* estimates the 'firkin' at a gallon. Some, however, consider this measure to be the same that is in the Old Testament called the *bath*,

which, some say, held seven gallons and a half, and others only four and a half. There is some difficulty in exactly reckoning the measures of the ancients.—*Dr. E. D. Clarke*, the traveller, makes an interesting observation on *Cana*. He says: "It is worthy of note, that walking among the ruins of a church, we saw large masonry stone pots, answering the description given of the ancient vessels of the country, not preserved nor exhibited as religious relics, but lying about, disregarded by the present inhabitants as antiquities with whose original use they were unacquainted. From their appearance and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding from eighteen to twenty-seven gallons, was once common in the country."

† The *governor of the feast*, among the Jews, blessed the cup, and then sent it round among the guests. The Greeks had such an officer; and it is thought that from them the example was copied by the Jews. He was chosen from one of the most agreeable of the guests, and his

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was; (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men are well drunk, then that which is worse; *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13 ¶ And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep* and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords,† he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.‡

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶ Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them,

Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?§

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the Scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem, at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 14 *Of faith in his death.* 16 *The great love of God towards the world.* 18 *Condemnation for unbelief.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:||

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except

duty was to taste the wine, and to watch the guests, so that if any began to be intoxicated he was to prevent its progress by diluting the liquor for them as it was sent round. The Greeks called him the Symposiarch.

* There must have been a grand market for oxen and sheep at these times, for *Josephus* informs us that no less than 256,500 victims were offered at one passover.

† Christ probably found these cords in the temple, which might be such as had been used by the owners of the cattle, either to drive or to lead them thither; and as it was not lawful to bring a staff into the temple, he used a scourge.

‡ It was the cupidity of the priests, that brought all this profanation upon the temple, where they officiated. The sacrifice might have

been bought in the ordinary market, had not the priests made a gain of the sacred ground, by letting it for sheep-pens and banking-tables, where, perhaps, their own servants were the merchants or money-changers.

§ Zerubbabel had built the temple after the Jews returned from their captivity in Babylon. But Herod the Great, to gain the favour of the Jews, by degrees rebuilt this temple, taking down various parts in succession, and rebuilding them before others were touched. He began this work sixteen years before the birth of Christ, and this being thirty years later, completed the forty-six years.

|| This was an ecclesiastical ruler, one of the great Sanhedrim, which consisted of the Doctors, Priests, Levites, and Elders.

a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath

not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Enon* near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

* *Enon* was eight miles south of Scithopolis, between Shalim and the Jordan

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

1 *Christ talketh with a woman of Samaria, and revealeth himself unto her.* 27 *His disciples marvel.* 31 *He declareth to them his zeal for God's glory.* 39 *Many Samaritans believe on*

him. 43 *He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.*

5 Then cometh he to a city of Samaria, which is called Sychar,† near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well‡ was there. Jesus



Jacob's Well.

* Through Samaria, the direct way from Judea to Galilee; and the Jews, whose time was urgent, went that way; not, indeed, through the city, but through the country, but as that route was always unpleasant, and often dangerous, it was generally avoided.

† Sychar is supposed to be the same as Sukem or Shekem, afterwards Neapolis, and now Nablous. (See Josh. xxiv. 32.) The Jews, in their

enmity to the Samaritans, called it, by way of reproach, "Sychar," which signifies "the drunken city."

‡ There is a well called Jacob's well at a little distance from the ancient Sychar. It is covered at present by an old stone vault, into which persons are let down by a very strait hole, and then removing a broad flat stone, the well itself appears. It is digged in a firm rock, and is

therefore, being wearied with *his* journey, sat thus on the well; and it was about the sixth hour.

7 There cometh a woman of Samaria to draw water:* Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.†

10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him and he would have given thee living water;‡

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep:§ from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?||

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband;

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain;**, and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.††

22 Ye worship ye know not what; we know what we worship: for salvation is of the Jews.‡‡

23 But the hour cometh, and now is,

about nine feet in diameter and thirty-five in depth, and has about five feet of water. Travellers in general agree, from its situation, that it is the real Jacob's well, but whether he dug it, or only drank at this well for a season, cannot be known. *The sixth hour* was about twelve o'clock at noon. And now Christ had been travelling all the morning, and it was a time of day to take some refreshment, which as yet he had not, the disciples being gone to buy food; and a time of day, also, when the sun, if out, and having any strength, with its greatest vehemence shoots its beams; all which considered, it is no wonder that "he should be weary," faint, and thirsty.

* In the East women go to draw water morning and evening, and they (Gen. xxiv. 11,) may be seen marching in groups to the wells, with their vessels on the hip or the shoulder. *Haynes* says, that "on arriving at Nazareth, the latter end of December, about five in the morning, upon entering the town there were two women filling their pitchers with water at a fountain and about twelve others waiting for the same purpose, who were desired to pour some water into a trough for the horses to drink. They were no sooner told to do so, than they complied and filled the trough. Upon being

thanked, one replied, 'We consider kindness and hospitality to strangers as an essential part of our duty.'

† The Jews had dealings with the Samaritans, or the meat could not have been bought, but they had no friendly intercourse with them, and that is what is here meant.

‡ *Living water* was a Hebrew phrase for spring water.

§ Eastern travellers have usually taken with them leathern buckets and a line, to draw water where they meet with any well.

|| The terms *his children* and *his cattle* signify what we call the *family*. This is a striking relic of ancient simplicity of manners, by which there was scarce any distinction made between the children and servants, both being considered as equally appertaining to the same *family*.

** Meaning Mount Gerizim, near Sychar, where there was a temple.

†† Our Lord meant that there should soon be no sacrifices at Jerusalem, and that the worship of God should not be limited to peculiar ordinances or sanctuaries.

‡‡ The Samaritans had become idolaters, and besides the salvation which God had promised was to arise from the Jews, as the Messiah was to spring from that nation.

when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am *he*.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?*

28 The woman then left her water-pot,† and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.‡

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Caper'naum;

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir come down ere my child die.

* According to the Jewish Canons, it was thought beneath a man's dignity to talk with any woman in the street, even with his own wife. Women were then little instructed, and the custom still prevails among the Jews, of keeping their females in a state of ignorance. The like custom also prevails to this day in the East. The disciples were not superior to the

prejudices of their age, and the woman being a Samaritan woman made the matter yet more astonishing.

† What we have here called a *water-pot*, was more properly "a bucket," as it was a vessel to draw water with.

‡ This alludes to the conversion of so many Samaritans, which was now near at hand.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did when he was come out of Judea into Galilee.

CHAPTER V.

1 *Jesus on the sabbath day cureth him that was diseased eight and thirty years.* 10 *The Jews therefore cavi, and persecute him for it.* 17 *He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.*

AFTER this there was a feast of the Jews;* and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep market† a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of

impotent folk, of blind, halt, withered, waiting for the moving of the water.‡

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

* This is generally supposed to have been the feast of the Passover.

† The word *market* is printed in Italics in our Testament, which as every one knows, is to show that it is not in the original Greek Scriptures. But as the sense requires a word to be supplied, our Translators have supplied "market." There is, however, no account in Scripture of such a market, and it is now generally thought to mean sheep gate, of which mention is made. (Neh. iii. 1-32. xii. 39.) Through this gate the sheep were brought into the city to the temple, and hence its name.—It seems that by this place there was a *pool*, and by the pool a building *having five porches* or separate divisions for the sick, and this building was called Bethesda, or "the house of mercy."—It was a public bath, celebrated in our Lord's time for its healing waters.

‡ Sheltered from the heat under the cloisters, the numerous afflicted waited till there was a rippling on the surface of the water. What occasioned this, it is in vain to inquire; the Jews considered it was something miraculous,

and so do many Christian writers, but whether there was any mineral or other quality in the waters is not now to be determined. A pool is now to be seen, said to be the same. It is a reservoir of one hundred and fifty feet long and forty wide. The sides are walled with large stones joined together with iron cramps, and a wall of mixed materials runs upon these large stones; a layer of flints is also stuck upon the surface of this wall; and a coating laid over these flints. The pool is now dry and filled up. *Chateaubriand*, the learned French traveller, is of opinion that it is the real Bethesda, and all that remains of the Jerusalem of David and Solomon.—The *withered* here mentioned are thought to mean those who suffered from what we call the *catlepsy*, a complaint caused by the contraction of the muscles, and very dangerous; when a person is struck with it if his hand happens to be extended, he cannot draw it back; or if not extended, then he cannot stretch it out. It appears diminished in size and drawn up. (See 1 Kings xiii. 4-6. Zech. ii. 17. Matt. xii. 10-13.)



Bethesda.

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worst thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

17 *

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them*; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son honour-eth not the Father which hath sent him.

24 Verily, verily, I say unto you. He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of my own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶ There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶ But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

CHAPTER VI.

1 *Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walked on the sea to his disciples: 26 reproveth the people flocking after him, and all the fleshly hearers of his word: 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.*

AFTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.*

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth† of bread is not sufficient for them, that every one of them may take a little.

* *The Sea of Tiberias* was called also the Sea of Galilee, and the lake of Tiberias or Genesareth. (Matt. iv. 18; viii. 32.) It is fourteen miles long and five or six broad. Its waters are sweet and clear, and abound in excellent

fish. There are a few boats yet here, for the fishermen still exercise their calling, as Simon and Andrew in times of old.

† *Two hundred pennyworth*, about £6:5s. of English money, or equal to \$30:25.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here which hath five barley loaves and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments* that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea towards Caper'naum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing

nigh unto the ship; and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias† nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Caper'naum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.‡

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

* The *fragments* were probably left for the Apostles, the Jews having a custom of leaving a portion of what was provided for them, for those by whom they had been served.

† *Tiberias* was a city of Galilee founded by Herod Agrippa, in honour of his patron the Emperor Tiberius. It lay on the western shore of the lake of Gennesareth, about 12 miles south of the place where it receives the river Jordan. At the destruction of Jerusalem, it was the capital of Galilee; and it afterwards became famous for a flourishing academy, and was the seat of Jewish learning. Till

recently this city existed under the name of Tabaria, and had about 2000 inhabitants, but an earthquake completely destroyed it, together with other places in the neighbourhood.

‡ *Sealed* signifies approved and confirmed. It was a custom among the nations contiguous to Judea to set a seal on the victim deemed proper for sacrifice; with this custom the Jews could not be unacquainted, and it is possible that they used similar precautions, as they were so strictly enjoined to have their sacrifices "without spot or blemish."

30 They said therefore unto him, What sign showest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said

unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna* in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he

* *Manna* was a nutritious provision of food which God miraculously supplied daily to the Israelites, during 40 years, in the wilderness of Arabia. Reckoning the people at only 1,000,000, and the omer for each at three quarts, the quantity consumed each day amounted to 93,750 bushels; and to 1,368,750,000 bushels in the 40 years! This was all miraculous. Arabia

now furnishes, in rainy seasons, a small quantity of a gum or juice, dropping from the Tafa or tamarisk tree, greatly resembling the food of the Israelites; the annual produce is reckoned at about 500 or 600 pounds weight only: some eat it, but it is chiefly used as a medicine, under the name of mauna.—*Timpson's Key to the Bible*.

that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Caper'naum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 When Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son of Simon*: for he it was that should betray him, being one of the twelve.

CHAPTER VII.

1 *Jesus reproveth the ambition and boldness of his kinsmen: 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

AFTER these things Jesus walked* in Galilee; for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacle† was at hand.

3 His brethren‡ therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

* The term "walking," here imports to abide and be conversant with: *Jewry* was another name for Judea. Christ continued in Galilee because he would not then expose himself to the malice of the Jews of Jerusalem.

† The *Feast of tabernacles*, called in Hebrew the feast of *tents*, (Lev. xxii. 42-44) because it was kept under green tents or arbours, in memory of the dwelling in tents by the Israelites during their passage through the wilderness. It was one of the three great festivals at which all the males were obliged to attend before the Lord. It was celebrated after harvest and vintage (Deut. xvi. 13.) and commenced on the

fifteenth day of the first month of the civil year, and was designed to return thanks to God for the fruits of the earth, then gathered in. (Exod. xxiii. 16.) The feast continued eight days, during which no labour was permitted, and sacrifices were daily offered. On the first day they cut down branches of the most handsome trees with their fruit, which they carried in ceremony to the synagogue. But the eighth day of the feast was kept with the greatest solemnity. (See verse 37.)

‡ It is common in Eastern language to call those brethren, or brother or sister, who are quite distantly related.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 ¶ Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?*

16 Jesus answered them, and said, My doctrine is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him: for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

32 ¶ The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

34 Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

36 What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

37 In the last day, that great day of the feast,† Jesus stood and cried, saying,

* It is not to be supposed that the parents of Jesus never gave him any sort of education, because this would have been quite contrary to the custom of the Jews, but he was never instructed by any of the Rabbins, to understand the sacred writings.

† On the eighth and last great day of the feast of tabernacles, besides the offering of sacrifices, the Jews presented at the Tabernacle the

first fruits of their later crop. They also drew water in a golden vase out of the fountain of Siloam, which was brought into the temple with great solemnity, attended with the sound of trumpets, and being first mingled with wine, was poured out by the priests at the foot of the altar of burnt offerings; the people singing "Therefore with joy shall ye draw water out of the wells of Salvation." (Is. xii. 3.)



FOUNTAIN OF THE VIRGIN, OR UPPER
FOUNTAIN OF SILOAM.

If any man thirst, let him come unto me, and drink.

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 Doth our law judge any man,

before it hear him, and know what he doeth?

52 They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.*

53 And every man went unto his own house.

CHAPTER VIII.

1 *Christ delivereth the woman taken in adultery.*
12 *He preacheth himself the light of the world, and justifieth his doctrine:* 33 *answereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They said unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned:† but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground,‡ as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.§

8 And again he stooped down, and wrote on the ground.

* Galilee had produced four prophets as Jonas, (2 Kings xiv. 25.) Nahum, Habakkuk, Amos, and some add Elisha; therefore, this assertion was either made in anger, or must be attributed to forgetfulness and ignorance.

† Capital offenders amongst the Jews were either beheaded or stoned; and the latter, though Moses had not determined the kind of death, was the usual punishment for adultery. The question here proposed was very artful, and designed to ensnare our Saviour. Had he declared against the execution, they would have accused him of contradicting Moses, and so of favouring adultery; had he ordered immediate punishment, they would have accused him to

the Romans of encroaching on their authority, for the Romans had then assumed the power of capital punishments; and if he had required a prior sentence from the Romans, they would have accused him to the people of countenancing the Roman authority, and lessening their liberty.

‡ Schoettgen observes, it was customary with the Jews, when any irksome inquiry was brought forward, to which they did not choose to answer, to write something down, and thus seem to be otherwise employed.

§ The first stone was thrown by the principal accuser, and it was of great bulk and weight, and generally fatal.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, no man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above; ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, *Even the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If you continue in my word, *then* are ye my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: *but* the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.*

* There is supposed to be an allusion here to a custom in some places, by which the heir

could admit a slave to family privileges, and advance him as much as he pleased.

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, we be not born of fornication; we have one Father, even God.

42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan,† and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me: of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59 Then took they up stones to cast at him:§ but Jesus bid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

1 *The man that was born blind restored to sight.* 13 *He is brought to the Pharisees.* 18 *They are offended at it, and excommunicate him:* 35 *but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlighteneth.*

AND as Jesus passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying,

* *Speech* in this verse, means mode of speaking.
† *Of his own*, is a phrase equivalent to "of his own natural disposition."

‡ They called Christ a Samaritan, by way of reproach; as a covetous man is often called 'a Jew,' and a cruel man, 'a Turk'—for they knew he was not a Samaritan, he being then in

the temple, in the court of the women, where the Samaritans were never admitted.

§ The stones here mentioned, were probably loose stones with which they were repairing the temple. The Jews misunderstood him as blaspheming, which was punished by stoning. Lev. xxiv. 16.

Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay.*

7 And said unto him, Go, wash in the pool of Sil'oam,† (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Sil'oam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.‡

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, we know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.§

* That *spittle* was beneficial in certain disorders of the eyes, appears to have been a general opinion among the Jews, Romans and Greeks; and travellers find traces of this belief, even to the present day, in the East. Some kinds of *clay* also were thought by the ancients beneficial.

† *Siloam* was a fountain under the eastern wall of Jerusalem, between the city and the brook Kidron. From this fountain there were two canals conveyed into two pools, the upper situated at the extreme boundary of Jerusalem and formed by Solomon, and the lower, appropriated to the use of those who inhabited the lower city, which was constructed after the time of Solomon. Which of these pools is here understood, cannot be determined.—The means here used were evidently quite inadequate to

the end, but by this act the Saviour has taught us, that in the diligent use of means we may alone expect the divine blessing.

‡ It is said that anointing the eyes with any kind of unguent or even of spittle, on the sabbath day, was forbidden by a tradition of the elders; if so, our Lord might use this method of opening the man's eyes, as a protest against their absurd and frivolous traditions.

§ Putting out of the Synagogue was a severe measure. There were three kinds of excommunication. The first might be taken off on repentance, but if at the end of thirty days there was no repentance, then the second, called *cherem*, or curse, took place, and was much more severe. And there was a third, which was inflicted on contumacious offenders. The first of these was here threatened. By this, the ex-

THE PARABLE OF THE PRODIGAL SON.

LUKE XV.



23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he do to thee? how opened he thine eyes?

27 He answered them. I have told you already, and ye did not hear: wherefore would you hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and

dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.*

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

1 *Christ is the door, and the good shepherd*
19 *Divers opinions of him.* 24 *He proveth*
by his works that he is Christ the Son of God:
39 *escapeth the Jews,* 40 *and went again be-*
yond Jordan, where many believed on him.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold,† but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth by the door is the shepherd of the sheep.‡

3 To him the porter openeth; and the sheep hear his voice: and he call-

communicated must keep at a certain distance from other persons, must not eat or drink with them, and was not allowed to shave or wash. By the second, his effects were confiscated, and his children could not be circumcised; and if he died impenitent, stones were cast at his bier, and none followed him to the grave. The third exposed the offender to corporal punishment, banishment, or death.

* Christ alludes to his late miracle, and tells the Jews, that the blind, that is the ignorant, shall receive light, while the Pharisees who think they *see*, but shut their eyes against the clearest evidence of his being the Messiah, shall remain in darkness.

† The sheepfold was an inclosure of wattled work, high and strong enough to secure the flock against wild beasts. So *Dr. Bloomfield*

informs us, but *Jahn*, a learned German writer, says "It is an uncovered inclosure, surrounded by a wall, into which the sheep are collected before shearing, and that there is no other kind in the East." (Numb. xxxii. 16, 24, 36. 2 Sam. vii. 8. Zeph. ii. 6.) We believe, on the authority of Jewish writers, that both methods were adopted. These folds had two doors. one a larger to admit the shepherd, the doorkeeper and the sheep; and one a smaller, by which the lambs were put out at titling, one by one.

‡ *Bp. Mann* says: "The allusion here is especially to the sheepfolds, which were hired by those who brought sheep to sell for sacrifice; and which the porter or keeper of the fold (v. 3) who was himself a shepherd, would not open to any but the right owner of the sheep, when they were to be led out.

eth his own sheep by name,* and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him:† for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the good shepherd, and know my sheep, and am known of mine.

15 As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication,‡ and it was winter.

23 And Jesus walked in the temple in Solomon's porch.§

24 Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you,

* The Eastern shepherds gave particular names to their sheep, as most men do now to their horses, cows, and dogs.

† The sheep in Judea, and throughout all the eastern part of the world, are more familiar and tractable than with us; and instead of being driven by the shepherd before him, are used to follow him, when called, as with us dogs do their master. A modern traveller in Palestine remarks, "that very near to Jerusalem, he saw a shepherd, whose method of leading his flock was by walking before the sheep, and calling them, and they immediately followed after him."

‡ The feast of the dedication was appointed by Judas Maccabeus and his brethren, and observed, probably, all over the land, but especially at Jerusalem, for eight days annually, to commemorate the purging of the temple and renewing the altar, after the profanation of them by Antiochus Epiphanes, King of Syria, in the year before Christ 164.

§ Josephus informs us, that Solomon, when he built the temple, filled up a part of the adjacent valley, and built an outward portico over it towards the East. This was a most noble structure, supported by a wall four hundred cubits high, and consisting of stones of a vast bulk, each stone, as it is said, being twenty cubits long and six cubits high. Some say that this porch was the only part that remained uninjured when the Babylonians destroyed the temple. A learned writer, *Tutman*, is, however, of opinion, that this was called *Solomon's porch*, not as having been built by him, but as standing in the same place, and erected chiefly of materials supplied by the ruins of Solomon's portico. It appears that several porticos or piazzas were erected round the temple, in which persons might walk, and the doctors and other masters might communicate oral instruction to their followers, sheltered from the inclemency of the weather.

and ye believed not: the works that I do in my Father's name, they bear witness of me.

26 But ye believe not, because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me;

28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29 My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.

30 I and my Father are one.

31 Then the Jews took up stones again to stone him.*

32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all

things that John spake of this man were true.

42 And many believed on him there

CHAPTER XI.

1 *Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they inquire after him, and lay wait for him.*

NOW a certain man was sick, named Lazarus, of Beth'any, the town of Mary and her sister Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to his disciples, let us go into Judea again.

8 His disciples say unto him, Master, the Jews of late sought to stone thee and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day?† If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

* The punishment for blasphemy was stoning; hence it is evident that the Jews understood Jesus as claiming divine honours. (See v. 33.)

† The Jews always divided the space from

sunrise to sunset, whether the days were longer or shorter, into twelve parts, so that the hours of their day were all the year the same in number, though much shorter in winter than in summer.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Did'ymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Beth'any was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.*

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.†

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave,‡ and a stone lay upon it.

* Bethany being so nigh to Jerusalem, many of the relatives and friends of the family came, according to the Jewish custom, to mourn with the afflicted sisters. Mourning, among the Jews, lasted about thirty days; the first three days were termed days of weeping; then followed seven of lamentation. During the last three days the mourner did no servile work, except in private; lay with his bed on the floor; did not put on his sandals; did not wash nor anoint himself; had his head covered; and did not read the law and other works on sacred matters. All the thirty days he continued unshaven, wore no white or new clothes,

and did not sew up the rents which he had made in his garments.

† This is the custom in the East. An affectionate Hindoo widow goes occasionally where her husband is interred, to weep there.

‡ Subterraneous caves, hewn out in the rocks, were used as the burial-places. These were closed with a huge stone instead of a door. The corpses were placed in repositories, hallowed out in the sides of the cave. It appears that the bodies were deposited naked, just as the embalmers had left them, except that they were wrapt in rolls of linen cloth. So, in Italy, bodies wrapt in linen, are lowered into the crypts

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead** four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldst believe, thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I know that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with grave clothes:† and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 If we let him thus alone, all *men*

will believe on him:‡ and the Romans shall come and take away both our place and nation.

49 And one of them, *named Caiaphas*,§ being the high priest that same year, said unto them, Ye know nothing at all.

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews:¶ but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.**

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the

* The word *dead*, in italics, is supplied, as usual, by the translators of the original Greek text. It may read, "he hath been *in the grave* four days." In the hot Eastern climate the body is soon decomposed. Hence if a person dies in the morning, he is buried the same day.

† In what manner the limbs of Lazarus were bound is all conjecture. The probability seems to be, that he was slightly wrapped in a linen cloth, tied at the hands and feet. And if the Jews buried as the Egyptians, the face was not covered, but the *napkin* or cloth only went round the forehead and under the chin, so that, on returning to life, Lazarus might easily see his way out of the sepulchre.

‡ They apprehended that Christ would assume a temporal authority, and so excite the jealousy of the Romans, to whom they were then subject, and that they would come with an army and completely destroy them.

§ *Caiaphas was the high priest that same year.* The high priesthood, by divine appointment, was to continue in the same person for life, but the Romans changed these persons at their pleasure, and made the office for the most part annual.

¶ Jesus no longer taught in the street and worked miracles, nor did he appear in public company, but retired to *Ephraim*, a city situated about eight miles north of Jerusalem.

** It was customary for those who had contracted any defilement, which was to be purified by a sacrifice, to reserve themselves for one of the great feasts; also for those who had entered into a vow of Naziritism, to perform it at those seasons. It was required too, of those who had become defiled by contact with the dead or in any manner, to purify themselves before they partook of the celebration of the paschal feast.

Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded: 42 yet many chief rulers believe, but do not confess him: 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus, six days before the passover, came to Beth'any, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.*

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

* Six or seven days before the Passover, it was customary for the Jews to entertain their friends in a more costly manner than usual; and this occasion was, at the same time, embraced to evince the respect of this family to him from whom they had derived such great benefits.

† Judas was purse-bearer to Jesus and the apostles, and had the charge of whatsoever was ministered to Christ for the common supply of him and his disciples, and for the relief of the poor.

‡ Palm-trees grew in plenty on that part of the Mount of Olives next to Bethany; and, as that tree was a sign of joy and victory, they carried branches of it in their hands, as they met the King Messiah, who was about to make his public entrance into Jerusalem.

§ Their ancient governors, patriarchs, princes, and judges, used to ride on asses, before the introduction and multiplication of horses in Solomon's time. (See Judg. v. 10; x. 4, &c.) Wherefore, though this might now seem mean, yet it was not unsuitable to Christ's character

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag,† and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you; but me ye have not always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees,‡ and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

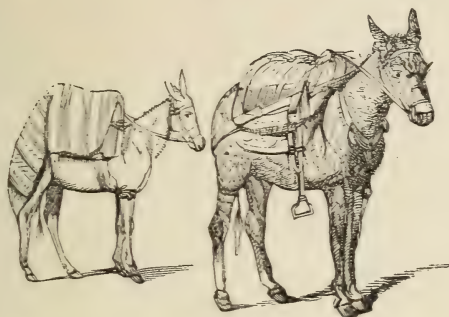
15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.§

16 These things understood not his

as King of Israel. The Eastern asses were much more beautiful and better goers than ours.



Persian Ass.



Asses—One with Lady's, the other with Man's Saddle.

disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold the world is gone after him.

20 ¶ And there were certain Greeks* among them that came to worship at the feast:

21 The same came therefore to Philip, which was of Bethsa'ida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground

and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of this world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all *men* unto me.

33 This he said, signifying what death he should die.

The preceding engraving exhibits the ass of Persia. The Egyptian ass is of the Arabian stock, and is also a fine-sized animal, still much used for riding. The above engraving shows one with a lady's and another with a man's saddle.

* *Greeks* was a name given to those who were born and bred Gentiles, but afterwards made profession of the Mosaic religion; such were also called "proselytes of the gate." Some were born in Greece, but all persons not being Jews were so called by them. See Mark vii. 26.

34 The people answered him. We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him.

38 That the sayings of Esa'ias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

39 Therefore they could not believe, because that Esa'ias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esa'ias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45 And he that seeth me seeth him that sent me.

46 I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1 *Jesus washeth the disciples' feet: exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.*

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

3 Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself:†

5 After that he poureth water‡ into a bason, and began to wash the disciples'

* The phrase "arm of the Lord revealed," may allude to the habit generally worn by the Easterns, and especially persons of rank, which was a long robe without sleeves; so when the *arm* was stretched out to perform any action requiring strength, it would appear *uncovered*; as, for instance, it was customary for heroes, when preparing for battle, to uncover the arms. *Arm*, when applied to God, signifies power.

† When an Eastern servant performs the office here named, he lays aside all his gar-

ments, if more than one, which are above his tunic or body coat, as they would impede him in his work. It is not now the custom in the East to use the towel for girding; but classical writers inform us, that servants, whose duty it was to attend to the washing of their masters, or their masters' guests, girded themselves with a long piece of linen cloth, the end, or both ends, of which hanging loose, supplied the towel with which the hands were wiped after being washed.

‡ The water was poured into a bason for

feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not my feet only but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash* *his* feet, but is clean every whit: and ye are clean but not all.

11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The

servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus' breast saith unto him, Lord, who is it?

26 Jesus answered, He it is, to whom I shall give a sop,† when I have dipped *it*. And when he had dipped the sop,

washing the feet, for the hands were washed by water being poured upon them.

* The Jews, before supper, washed their hands and face, and the feet of guests were usually washed by the servants, as a customary civility; the sense, therefore, seems to be, he who washes his hands and his face is considered sufficiently clean, and needs no other washing unless this mark of *civility*, that his feet be washed by a servant. This *civility* I exhibit to you, thus acting the part of a servant. Our divine Lord derived spiritual instruction from every surrounding object, and drew it from every action. So here, from the subject of purifying of the body, he glides easily into that of purifying the soul.

† It appears that, at this period, the Jews had adopted the same custom of *reclining* instead of *sitting*, at their entertainments, which then also prevailed among the Romans. It is, however, most probable that they adopted the custom from the Persians, to whom may be traced its earliest recorded existence. According to this plan the guests reclined upon

cushions or sofas, which enclosed the table on three sides, the fourth side being left open for the access of the servants. The place of honour was the middle of the cross couch. The Saviour here reclined with his head on the breast of one disciple, and the disciple below him reclined his head on the breast of the Saviour, each one leaning on his left elbow, with his face toward the table. The Editor of the *Pictorial Bible* ingeniously infers, and with some probability, that he on whom Jesus leaned was Judas, from the circumstance of his giving him the sop, for he could, from his position, only do so to two persons, the one above and the one below, and as the one below was John, the other above must then have been Judas. This fact, if allowed, greatly aggravates the crime of the traitor, who was so honoured and favoured.

‡ By the *sop* some rather understand a *piece* of the *food*, and that it was a *slice* of meat from the paschal lamb. And this was *dipped* in the sauce, in which the herbs and bread were dipped when eaten. It was composed of dates, figs, almonds, apples, and other fruits, beaten



Eastern Mode of reclining at a Feast.

he gave *it* to Judas Iscariot, *the son of Simon*.

27 And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then having received the sop went immediately out: and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assurath their prayers in his name to be effectual: 15 requesteth love and obedience: 16 promiseth the Holy Ghost the Comforter: 27 and leaveth his peace with them.

LET not your heart be troubled; ye believe in God, believe also in me

2 In my Father's house are many mansions:* if *it were* not so, I would have told you. I go to prepare a place for you.

together and mixed with wine and aromatics, strewed over with broken cinnamon, to represent the straw and clay used by the Israelites in making bricks in Egypt.

* The many mansions are an allusion to the custom of oriental monarchs, of assigning to their courtiers habitations within their immensely extensive royal palaces.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which* is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so do. Arise, let us go hence.

CHAPTER XV.

1 *The consolation and mutual love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the Holy Ghost, and of the apostles.*

I AM the true vine,* and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, be-

* Perhaps the fruit of the vine, which constituted part of the supper, gave occasion to this illustration of the union between Christ and his disciples.

cause ye have been with me from the beginning.

CHAPTER XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension: 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.*

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come he will reprove the world of sin, and of righteousness, and of judgment:

9 Of sin, because they believe not on me;

10 Of righteousness, because I go to my Father, and ye see me no more;

11 Of judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of

himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.

14 He shall glorify me: for he shall receive of mine, and shall show it unto you.

15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24 Hitherto have ye asked nothing in

* The highest degree of excommunication was supposed to imply the sentence of death, (Deut. xiii.); and, as the magistrate at this time had not authority to carry it into execu-

tion, the zealots seem to have made a merit of inflicting it by assassination, in any way which they could devise. (Acts vii. 54. &c.; xxiii. 12, &c.)

my name: ask, and ye shall receive, that your joy may be full.

25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world

CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers, with him in heaven.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth:

I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine; and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father keep, through thine own name those whom thou hast given me, that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth: thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20 Neither pray I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee: but I have known

thee, and these have known that thou hast sent me.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

CHAPTER XVIII.

1 Judas betrayeth Jesus. 6 the officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Ce'dron,* where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place:† for Jesus oft-times resorted thither with his disciples.

3 Judas then, having received a band† of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Naza-

* Jesus now went forth from the guest-chamber, in which he had partaken of the passover with his disciples. *The brook Cedron, Kidron, or Kedron* (its proper pronunciation), is so named from *blackness*, its waters being blackened by filth, as it was the common receptacle of the drains from the city and temple; and the quantity of blood which flowed from the altars made so rich a manure, as it settled at the bottom, that it was sold to the gardeners to manure their gardens.

† The spot of the *garden of Gethsemane*, most probably a village so called, (Matt. xxvi. 30,) is so exactly described between Matthew and Luke, that even now, it is believed there can be no difficulty in Christian travellers ascertaining it with considerable accuracy; and many think, from the extraordinary duration of the Olive, which may almost claim immortality, that some of the oldest olives on the spot sprang out of the *roots* of the very same trees that existed in the time of our Lord. The same *trunks* assuredly do not remain, as they were cut down by the Romans for fire-wood, crosses and warlike machines.

‡ The band was a part of those allowed by the Romans to the Jews, to keep order during the Passover.—*Lanterns* of glass and paper are now in common use in Egypt; and as Eastern

usages seldom vary, might be so then at Jerusalem. Throughout Western Asia the people also use a lamp constructed something like the bodies of monks, &c. which we press into a snuff-box, shut up, and offering it to any one not aware of the construction, produce surprise by touching a spring, when forth jumps the figure standing up at full length. On the same principles these lanterns are constructed in a cylindrical form, with waxed cloth or white paper extended over rings of wire, and having a round top and bottom made of tinned copper; the round bottom holds the candle, and the top has a handle and a hole to admit air, and also allow the candle, when the lantern is shut up, to pass lighted through the top and form a candlestick. When taken up, the weight of its bottom extends it to the length of the lantern, and when set down, the weight of its top converts it into a candlestick. These lanterns are two or three feet in length and about nine inches in diameter. *Torches* in the East are usually combustible materials mounted on the top of a pole and carried in the hand; some of these have the combustibles in a sort of cup made with a grating. Roman torches somewhat resemble ours, but the handles were more elegant. This was the time of full moon, but its light might not have been clear and bright.

reth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:

9 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

10 Then Simon Peter having a sword drew it,* and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father-in-law to Cai'aphas, which was the high priest that same year.

14 Now Cai'aphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel† that kept

the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire‡ of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Cai'aphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again: and immediately the cock crew.

28 ¶ Then led they Jesus from Cai'aphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled;§ but that they might eat the passover.

29 Pilate then went out unto them,

* The road from Galilee to Jerusalem swarmed with robbers, and was infested with wild beasts, and some think this sword was made for defence in travelling there; some also think that this was a sort of falchion or dagger, or knife, made to cut only and not to thrust, but used both in war and hunting.

† *Damsel* is a term which implies a young female, but as the office of portress was usually held by middle aged persons, the term must

here be taken as a general one for the class, whether young or old. Female doorkeepers are not to be found in the East; but as they were common among the Greeks and Romans, it is thought that the Jews had imitated them.

‡ The fire was of charcoal, not of wood. At the time of year to which this refers, it is often very hot in the day, and yet extremely cold at night.

§ The prætor's hall was full of Roman soldiers; and a legal pollution was contracted

and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:*

32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.†

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

39 But ye have a custom,‡ that I should release unto you one at the pass over: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barab'bas. Now Barab'bas was a robber.

CHAPTER XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

THEN Pilate therefore took Jesus, and scourged him.§

2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,||

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.**

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

by the Jews, from their presence even among Gentiles, especially on occasions of peculiar purity, like the passover. (Acts x. 28; xi. 3.)

* It is supposed that the power of life and death was taken from the Jews when, on the banishment of Archelaus, Judea was reduced to a Roman province, and a Roman governor was placed over the inhabitants of Judea under the title of procurator, subordinate to the government of Syria.

† He said that he should be crucified, (Matt. xx. 19.); now crucifixion was not a Jewish but a Roman punishment, so that he had not been

condemned by the Roman governor, he could not have been crucified.

‡ (The custom here alluded to is explained, Matt. xxvii. 15. note.)

§ *Scourging explained—Matt. xxvii. 26. note.)*

|| (*Crown of thorns*, noticed. Matt. xxvii. 29. note, and *Purple robe* v. 28.)

** As the Jews could not persuade Pilate that Christ was guilty under the Roman law, they endeavoured to show that he deserved death under the law of Moses, and to prevail with him to grant them his punishment. The law only forbade blasphemy, but Christ did not blaspheme,

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that delivereth me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.*

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gab'batha.†

14 And it was the preparation‡ of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with him, away with him, crucify him. Pilate

saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew Golgotha:

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate wrote a title,§ and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek and Latin.||

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers,** when they

* This allegation had the greatest effect on Pilate, because, as historians relate, *Tiberius Cesar*, who was then the Roman Emperor, was most jealous of any opposition to his government, and punished with death all political crimes; Pilate, therefore, durst not venture that any such charge should be laid against him by the Jews.

† The most probable etymology derives *Gab-batha* from a word which signifies 'raised on high.' It was, perhaps, a kind of raised stage or scaffold, in the midst of a spacious area belonging to the palace; its floor ornamented with a variegated pavement of little square pieces of marble, or stones of various colours, arranged, in tessellated or Mosiac work, with great elegance and art, to form a chequered and pleasing appearance.

‡ The preparation was every Friday, the day before the Sabbath, and this being the passover week, it is called the passover preparation day.

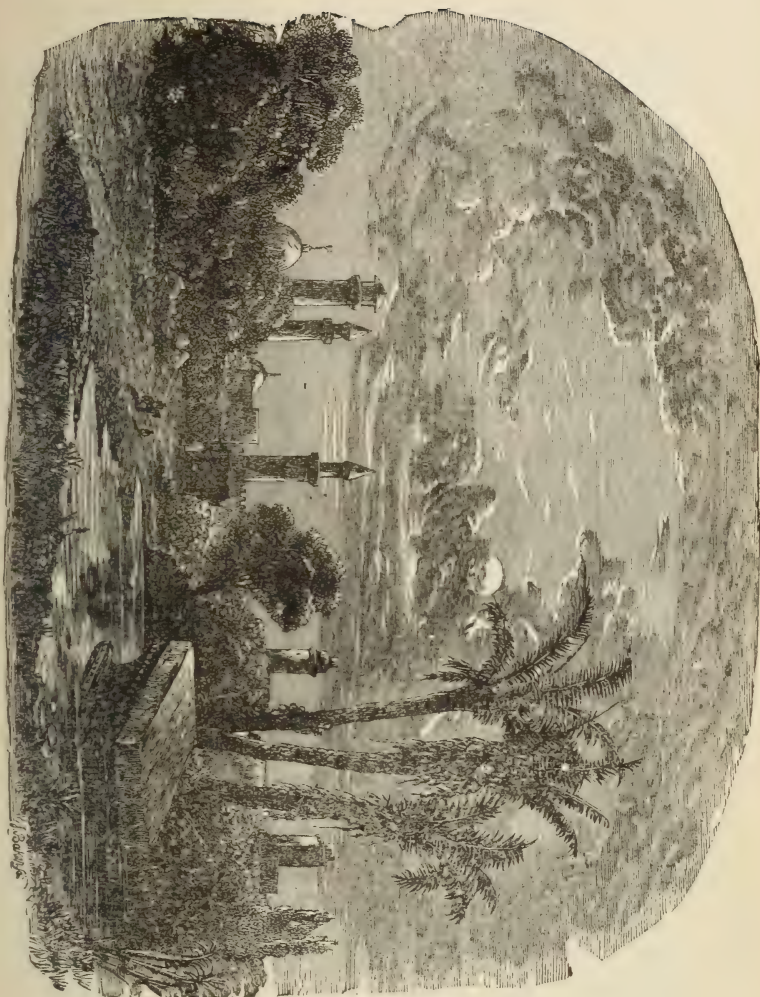
§ The titles are not exactly the same as given by the Evangelists. Probably they slightly varied in each language, and Luke and John writing for the Gentiles would prefer the Greek inscription. Matthew addressing the Jews, would use the Hebrew; Mark, writing to the Romans, would naturally give the Latin.

|| It was usual about this time to set up

public notices in different languages; the inscription was in Hebrew, that it might be understood by the inhabitants of Palestine; in Greek, that it might be read by Hellenistic Jews and others, who spoke the Greek language; and in Latin, that it might be intelligible to the Romans.

** Because four soldiers only are mentioned in the division of the clothes, it does not follow that there were but four present at the crucifixion. Since soldiers were necessary at all, a great number must have been present to keep off the crowds, which press to see such spectacles as near as they can. It is most probable that the whole band which were gathered together to scourge Jesus, was present at his execution, especially as two others suffered at the same time. The four soldiers who parted his garments and cast lots for his vesture, were the four who nailed him to the cross, each of them fixing a limb; and who, it seems, for this service, had a right to the crucified person's clothes.—The *coat* was an under garment or tunic. It commonly consisted of two pieces of cloth, one before, the other behind, connected by clasps or hooks. A learned writer calls this coat 'the upper garment,' but general opinion is against this. The coat was *without seam*. Another learned writer says, that this was the usual dress amongst the poorer sort in Galilee;

RAMLEI, ON THE SITE OF ARIMATHEA.



had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cle'ophas, and Mary Magdale'ne'.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop,* and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished:

and he bowed his head, and gave up the ghost.

31 The Jews therefore, because it was the preparation, that the body should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,†) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first,‡ and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water.

35 And he that saw *it* bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 ¶ And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

while *Josephus* informs us, that those of better rank had the tunic woven throughout. It should seem, therefore, that both classes wore it; but as it was not probably worn out by some of each, the circumstance is here mentioned in the case of Christ, to show how in this minute matter prophecy was fulfilled to the very letter. These little incidents are strongly corroborative of the Messiahship of Christ, as they answer to all the particulars related of him by the prophets.

* The hyssop is termed a *reed* by Matthew and Mark, but this is no contradiction, for it appears that a species of hyssop with a reedy stock about two feet long, grew about Jerusalem. Such a stalk might have been long enough to enable a man to reach the mouth of the crucified person, who was raised about three feet from the ground.—To give vinegar to dying malefactors was diametrically contrary to the common and courteous custom of the Jews, or as that sharp liquor awakens the sense of pain, and recovers out of swoons, the Jews used

to give such persons a stupefying and narcotic potion, to prevent them from being sensible of their anguish, namely, frankincense in a cup of wine. The mingling of gall with the vinegar made it a nauseous and horrid potion. But thus also, was the Scripture fulfilled in Ps. lxix. 21.

† *That sabbath day was an high day.* It was not only a sabbath, and a sabbath in the passover week, but it was the day in which all the people appeared and presented themselves before the Lord in the temple, and the sheaf of the first-fruits was offered up; all which solemnities meeting together, made it a very celebrated day.

‡ The punishment of the cross was abolished by Constantine, because he thought it unseemly that the most atrocious villains should suffer death in the same manner as the Saviour; and, in commemoration of the edict which he published to this effect, a heathen writer notices this very custom of breaking the *legs*. This was done to throw the weight of the body on the hands.

39 And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh* and aloes, about an hundred pound weight.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.†

41 Now in the place where he was crucified there was a garden,‡ and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

CHAPTER XX.

1 *Mary cometh to the sepulchre: 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.*

THE first day of the week cometh Mary Magdale^{ne}* early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them. They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and

that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he, stooping down, and looking in, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre.

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

* *Myrrh*, the juice of a certain tree in Arabia, which, on the trunk being bored, exudes a kind of gummy liquid, that is caught on mats, &c. The *Aloes* was not the same as ours, but the produce of the gum of an oriental aromatic shrub. If it was the same sort as that which the Siamese Ambassadors presented to the King of France, in 1686, it is worth more than its weight in gold. The aloes known to us produces a very bitter liquor, and was used in embalming to prevent the putrefaction of the dead body. But in this case there was no embalming, only perfuming, and therefore it was probably the most costly kind. The quantity used, *about an hundred pound weight*, was not extraordinary, for Josephus says, "that at the funeral of Herod, five hundred domestics followed carrying spices. The expense of these perfumes must have been very great, and shows the great respect which was paid to the body of Jesus."

† This was not the manner of burying all the Jews, but the manner of burying those whose

friends could afford the expense. The body was rubbed with aromatic compositions, and large quantities of drugs were used, in which they wrapped and with which they surrounded the corpse. Joseph of Arimathea, and Nicodemus, being persons of substance, and desiring to render all possible honour to Christ, used a very large quantity of spices, as it appears the larger the quantity used at the interment the greater was the respect shown to the departed, and this would often occasion a profusion of aromatics. Why these were used, we may suppose to have been partly to preserve the bodies in some degree from putrefaction, and partly to overpower the disagreeable effects of advancing corruption; since the bodies were not laid, as with us, in coffins, and the tombs were often opened anew in the family sepulchres.

‡ It was a very ancient custom among the people of the Jews for particular families to have burying-places in their gardens. See 2 Kings, xxi. 18-26.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first day of the week, when the doors were shut* where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

20 And when he had so said, he showed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

24 ¶ But Thomas,† one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days‡ again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.§

28 And Thomas answered and said unto him, My Lord and my God.

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name.

CHAPTER XXI

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep: 18 foretelleth him of his death: 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he himself.

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons

* The doors were shut, yet Jesus stood in the midst of the disciples. Not, however, as a mere spiritual substance, but in his risen body, the doors having yielded to his will to give him admittance, as in another case they had to Peter, to give him egress.

† Thomas was called Didymus—"Thomas" was the Apostle's Hebrew name, and "Didymus" his Greek name. It was common for

the Jews of that time to have two names, the one by which they were known among their countrymen, and the other among strangers.

‡ After eight days, is the Jewish idiom for a week.

§ No mention being made of wounds in the Saviour's feet, it is inferred by some, that his feet were fastened only with cords, but this contradicts the prophecy. (Ps. xxii. 16.)

of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night* they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three:† and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and*

dine.§ And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son of Jonas*, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son of Jonas*, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

17 He saith unto him the third time, Simon, *son of Jonas*, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,|| and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

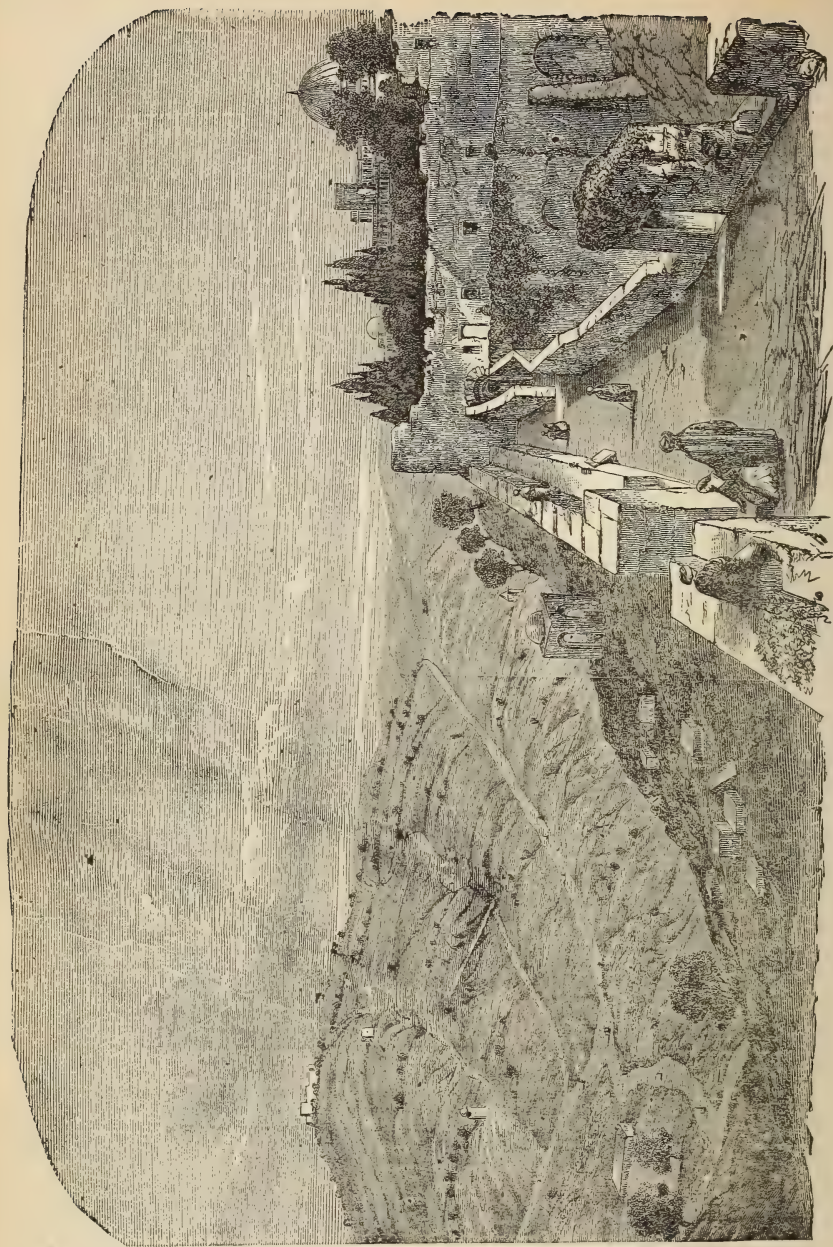
* The *night* was reckoned the most favourable time for fishing.

† The *fisher's coat* was a somewhat short linen garment, worn by the common people over the interior tunic. It was usual for the Jews to say that a person was naked, who had only an under garment on. But he might have been entirely naked, having only his comrades with him; and *Roberts* tells us, that "the fishermen of the East, when engaged in their vocation, are generally naked, excepting a small strip of cloth round their loins;" so that, without any inconvenience, they can cast themselves into the sea.

‡ Modern travellers have found that the sea of Tiberius abounds in fish, some of them very large

§ The ancients had two principal meals dinner and supper. The first meal was taken much earlier than the unnatural and unhealthy dining hours which are fashionable with us, and, indeed, than those medium hours used among our middle ranks. Dinner was properly a morning's meal.

|| There is here an allusion to Peter's crucifixion, who suffered death at Rome, A. D. 65, in the reign of the Emperor Nero. It was a custom at Rome, where Peter was crucified, to put the necks of persons to be crucified into a yoke, and to stretch out their hands and fasten them to the end of it, and having thus led them through the city, they were carried out to be crucified.



MOUNT OF OLIVES.

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him saith to Jesus, Lord, and what *shall* this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto

him, He shall not die; but, if I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which testified of these things, and wrote these things: and we know that his testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.* Amen.

THE

ACTS OF THE APOSTLES.

The Acts relate only that portion of the History of the Church of Christ with which the writer Luke was probably acquainted by the direct evidence of his own senses, or the information of credible witnesses. The history begins with the time of our Lord's resurrection, and concludes with the second year of the Apostle Paul's imprisonment at Rome. The Apostles to whom the Acts relate, are Peter and Paul.

CHAPTER I.

1 *Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and, giving themselves to prayer, choose Matthias apostle in the place of Judas.*

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

3 To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days,

and speaking of the things pertaining to the kingdom of God:

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.

8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both

* Here is the figure of speech, called the *hyperbole*—in an exaggerated form it intimates that it would require many volumes to describe all the wonders performed by the Saviour

when upon earth, some few of which only, sufficient to attest his Messiahship, have been recorded by the Evangelists. The hyperbole is quite an eastern mode of speech.

in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.*

13 And when they were come in they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelo'tes, and Judas the brother of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)

16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Acceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Bar'sabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias;† and he was numbered with the eleven apostles.

CHAPTER II.

1 *The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together: the apostles working many miracles, and God daily increasing his church.*

* A Sabbath day's journey was about half a mile.

† Judas did not himself purchase the field, but an action is sometimes said in Scripture to be done by a person who was the occasion of doing it.

‡ The learned Grotius thinks that they put

their lots into two urns, one of which contained the names of Joseph and Matthias, and the other a blank and the word apostle. In drawing these out, the blank came up with the name of Joseph, and the lot on which was written the word Apostle came up with the name of Matthias

AND when the day of Pentecost* was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews,† devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Par'thians,‡ and Medes, and E'la-mites, and the dwellers in Mesopotamia, and in Judea, and Cappado'cia, in Pontus, and Asia,

10 Phryg'ia,§ and Pamphyl'ia, in Egypt, and in the parts of Lib'ya about Cyre'ne', and strangers of Rome, Jews, and proselytes,

11 Cretes|| and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others, mocking, said, These men are full of new wine.**

* *Pentecost.* The fiftieth day being understood. The Greek name given to the national festival of the Israelites, called the Feast of Weeks, held the fiftieth day after the second day of the passover, in thanksgiving for the blessings of harvest, and in grateful commemoration of deliverance from Egyptian slavery. (Lev. xxiii. 15-21. Deut. xvi. 9-12.)

† *Jews—of every nation,* pious Jews who were scattered abroad among the surrounding nations, and had come to dwell at Jerusalem for better instruction in the knowledge of God's word, and probably in expectation of the time of the Messiah, then looked for by many.

‡ *Parthia,* whence the *Parthians* was a country contiguous to Media, and for a long time part of it, and so devolved to the kings of Persia, after which the whole fell under the Grecian power, by the conquests of Alexander the Great; when at length, Arsaces, a noble Parthian, wrested it from the Greeks and erected it into a kingdom. Here were many Jews, probably descendants of those carried captive by the kings of Assyria and Babylon.—*Media,* whence the *Medes* was thought to have been peopled by the descendants of Madai, son of Japheth, Gen. x. 2, though the Greeks say the name is derived from Medus, son of Medea. The boundaries were within the borders of the Caspian Sea and mountains, &c. Its capital was Ecbatana.—*Elamites,* that is of *Elam*, the country called Persia. *Mesopotamia* is Syria, between the two rivers, that is those of Tigris and Euphrates.—*Judea* signifies that part of the land of Israel which was distinct from Galilee, and had a different dialect.—*Cappadocia* was a country in Asia, in which were many famous cities. It lay east of Galatia.—*Pontus* was a country in Lesser Asia, extend-

ing along the south shore of the sea called Pontus Euxinus, at present the Black Sea.—*Asia* means here, neither the greater nor less, but Asia properly so called, which had Lycea and Phrygia on the east, the *Ægean* shores on the west, the Egyptian Sea on the south, and Paphlagonia on the north; in which were Ephesus, the chief city, and Smyrna and Pergamos, and where were many Jews, probably the remains of those carried captive and dispersed by Ptolemy Lagos; those that dwelt in the last three places spoke the Greek language.

§ *Phrygia* was the largest province, and in the centre of Asia Minor. Here stood the city of Hierapolis, once so celebrated for its mineral waters.—*Pamphylia* was a hilly province of Asia Minor. Lib'ya, properly denoted that part of the continent of Africa which stretched along the shores of the Mediterranean.—*Cyrene* lay within it, and was a city of so much importance as sometimes to contend for pre-eminence with Carthage.—*Rome,* the famed city founded by Romulus on the banks of the Tiber Under Augustus, and about this time, it contained two millions of inhabitants.

|| The *Cretes* were the inhabitants of the island called Crete, and now called Candia or Candy; it contained a hundred cities; the Cretes spoke the Greek language.—*Arabians.* This is a very general term, for there were three Arabias—Arabia Petraea, or Stony Arabia; Arabia Deserta, or the Desert, and Arabia Felix, or the Happy; but in the latter there dwelt many Jews, who spoke the Arabic language.

** There could be no new wine at Pentecost, but it means sweet wine, which *Horace* informs us was esteemed by the ancients as a morning draught; and this wine long preserved, in a cool place, was most intoxicating.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words :

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour* of the day.

16 But this is that which was spoken by the prophet Joel ;

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams :

18 And on my servants and on my handmaidens I will pour out in those days of my Spirit ; and they shall prophesy :

19 And I will show wonders† in heaven above, and signs in the earth beneath ; blood, and fire, and vapour of smoke :

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come :‡

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words ; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know :

23 Him, being delivered by the deter-

minate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain :

24 Whom God hath raised up, having loosed the pains of death : because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand,§ that I should not be moved :

26 Therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope :

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

28 Thou hast made known to me the ways of life ; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ;

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy

* *The third hour* was nine in the morning, the hour of temple service, which the devout Jews attended fasting ; and in these solemn festival days, some of the people used not to eat or drink anything till high noon.

† *Wonders and signs*, doubtless refer to the prodigies and signs which preceded the destruction of Jerusalem ; such as the flaming sword hanging over the city, and the fiery comet pointing down upon it for a year ; the light that shone down upon the temple and the altar in the night, as if it had been noon-day ; the opening of the great and heavy gate of the temple without hands ; the voice heard from the most holy place, " Let us depart from hence ; " the admonition of Jesus the son of Ananias, crying for seven years together, " Woe, woe, woe ; " the vision of contending armies in the

air, and of intrenchments thrown up against a city there represented ; the terrible thunderings and lightnings, and the dreadful earthquakes, which every one considered as portending some approaching evil ; all which, by the singular providence of God, are recorded by Josephus. — *Blood and fire, and vapour of smoke*, the blood of the Jews shed in war ; the conflagration of the city and temple of Jerusalem, and of many other towns and villages, and the *vapours* or " pillars of smoke " arising from such burnings.

‡ (See explanation, Matt. xxiv. 29.)

§ To be *at the right hand*, signifies being near to afford help. The term alludes to the ancient custom of friends, who stood at the right hand of any one in a court of judicature, when he was called to judgment.

Ghost, he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand.

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

37 ¶ Now when they heard *this*, they were pricked in their heart, and said unto Peter and to the rest of the apostles. Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread,* and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions and

goods, and parted them to all *men*, as every man had need.

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

CHAPTER III.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power, or holiness but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did it through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures: 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter and John went up together into the temple at the hour of prayer,† being the ninth hour.

2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful,‡ to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple; asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.§

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand.

* Hebrew *bread* consisted of thin, hard and brittle cakes; these were broken by the head of the family, after asking a blessing. Here the act may denote friendly intercourse, or perhaps the Eucharist.

† The Jews had three stated hours of prayer, the morning sacrifice at the third hour, or nine in the morning; the sixth hour, at noon, (Acts x. 9.) and the evening sacrifice at the ninth hour, or three in the afternoon, when the sun had begun to decline.

‡ The gate *Beautiful* was the highest gate of the temple, being fifty cubits high, or ten cubits

higher than the other gates, the cubit being the length of a man's arm from the elbow to the tip of the middle finger. Nine gates were completely covered with gold and silver, but this with Corinthian brass, which was of greater value. Its doors were forty cubits high. The ascent to it was by fifteen steps. The whole of the workmanship was of the very best kind, and it was an addition made to the temple by Herod the Great.

§ It was a constant custom for all who entered the temple, to carry money with them for the treasury, or poor, or both.

and lifted *him* up: and immediately his feet and ancle bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.*

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.

18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 ¶ Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

20 And he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

CHAPTER IV.

1 *The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprisoned him and John. 5 After, upon examination Peter boldly avouching the lame man to be healed by the name of Jesus. and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening. 23 Whereupon the church flecth to prayer: 31 and God, by moving the place where they were assembled, testified that he heard their prayer: confirming the church with the gift of the Holy Ghost, and with mutual love and charity.*

AND as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

* (See note, John x. 23.)

† *The Captain* was the prefect of those

priests and Levites who kept guard in the temple.

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.*

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers,† and elders, and scribes,

6 And Annas the high priest, and Cai'aphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name,‡ have ye done this?

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole:

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was showed.

23 ¶ And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant David has said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.

28 For to do whatsoever thy hand

* *Eventide* signifies afternoon, or about three o'clock.

† *Their rulers* were the great council of the sanhedrim.

‡ The Jewish exorcists then practised the

casting out of devils and healing of dangerous disorders, both by mendicaments and various formulas of incantation, as, for instance, the name of Solomon Abraham, Isaac, Jacob, or God.

and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, and of the country of Cyprus,*

37 Having land, sold it,† and brought the money, and laid it at the apostles' feet.

CHAPTER V.

1 *After that Ananias and Sapphira his wife for their hypocrisy, at Peter's rebuke, had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith: 17 the apostles are again imprisoned, 19 but delivered by an*

angel bidding them to preach openly to all: 21 when, after their teaching accordingly in the temple, 20 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.

BUT with a certain man named Anani'as, with Sapph'ira his wife, sold a possession.

2 And kept back *part* of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Anani'as, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Anani'as hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the

* Cyprus is a large island in the Mediterranean, about 200 miles long, and 75 broad, abounding with Cyprus trees, from which it is named. Its present population is about 60,000 Greeks and Turks.

† This Levite could not have sold his Levite patrimony, but this land might have been in

Cyprus, or a legacy, or purchase in Judea, in which he had a title by the law, till the next Jubilee. The tribe had no inheritance with the other tribes, (Numb. xviii. 20, xxii. 24.) but this did not hinder any Levite from holding lands in Judea, either by purchase, gift, or in right of his wife.

church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch)

13 And of the rest durst no man join himself to them: but the people magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women;)

15 Inasmuch that they brought forth the sick into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors:

but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people lest they should have been stoned.

27 And when they had brought them they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut to the *heart*, and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel,* a doctor of the law had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas,† boasting himself to be some.

* *Gamaliel* was the tutor of the Apostle Paul, (ch. xxii. 3.) and was called Rabban Gamaliel, a title of the highest eminency, and given, as the Jews say, only to seven persons;

21 *

which shows the reputation he had among the people.

† Several learned writers have supposed that *Theudas* is the same as *Judas*, who raised an

body; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed.*

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 *The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men, 5 of whom Stephen, a man full of faith, and of the Holy*

Ghost, is one. 12 Who is taken of those, whom he confounded in disputing, 13 and after falsely accused of blasphemy against the law and the temple.

AND in those days, when the number of the disciples† was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.‡

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmentas, and Nicolas a proselyte§ of Antioch:

6 Whom they set before the apostles: and when they had prayed, they laid their hands on them.¶

7 And the word of God increased; and the number the disciples multiplied in Jerusalem greatly; and a great company of the priests** were obedient to the faith.

insurrection in Galilee, a little after the death of Herod, and who aimed at obtaining the sovereignty. The Jews often bore two names, yet Judas is plainly spoken of in the next verse. Josephus, mentioning a demagogue of this name, who set up for a prophet, and drew a great number of people after him, pretending that if they would follow him to the river Jordan, and take their goods along with them, he would there give the word, and the waters should, as of old, divide between them, allowing them to pass over dry-foot. The procurator Caspius Fadus, however, sent a party of horse after him, by whom he was taken, and afterwards beheaded, while his numerous followers were slaughtered.

* A large number of writers suppose that there were two of these Theudas's or Judas's, that lived at a short period distant from each other, the names being exceedingly common. (Of this Judas, see Luke xii. 1, note.)

† Disciples was a name not peculiar to the

twelve, but now given to all Christian believers "The Grecians," or Hellenists, were Jews or proselytes, who, having generally resided in other countries, spoke only the Greek language, and used the Greek version of the Scriptures in their Synagogues, by which they were distinguished from those who spoke a dialect of the Hebrew. There was a daily ministration or distribution of charity among the poor Jews, to meet their cases, just as their necessities required.

‡ Serving tables signifies attending to the poor.

§ A proselyte was a foreigner converted to the religion of Israel; there were proselytes both circumcised and uncircumcised.

¶ Among the Jews it was customary to lay hands on the head of a person set apart to any particular office. Numb. xxvii. 17, &c.

** There were large numbers of priests, for more than four thousand returned from the captivity. Ezra ii, 36-39.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines,* and Cyre'nians,† and Alexandrians, and of them of Cilicia‡ and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words again Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law :

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

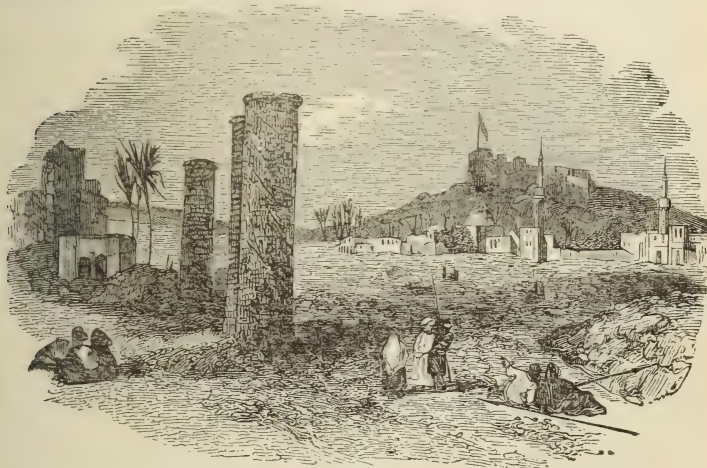
15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.

* *Libertines* are supposed to have been Jews taken captive by Pompey and sold, but who afterwards obtained their freedom. These had a synagogue at Jerusalem, for it is said there were 480 synagogues, in which not only the Jews of Jerusalem, but the other varieties of them, as the Grecians, &c. could assemble together, by themselves.

† (*Cyrenians*, see chap. i. 10. note.) The *Alexandrian* Jews were numerous, occupying two out of five wards into which that city was divided; and enjoying many civil privileges, with a governor of their own. There was a constant intercourse between Jerusalem and

Alexandria, and, indeed, the Jews say, that workmen were fetched from that city to make the shew-bread, and to mix the spices of the incense, and to mend a cymbal in the sanctuary, and the mortar in which they beat spices there.

‡ *Cilicia* is the country now called Karamania, lying in Asia Minor; its chief city was Tarsus, the birth-place of the Apostle Paul.—The deputation of Stephen was, most likely, in the Academy of the Synagogue, each synagogue having had one, where young persons exercised themselves, under their rabbies, in the study of traditions, or doctrines and precepts handed down only by word of mouth.



Alexandria. The ancient ruins west of the modern town.

CHAPTER VII.

1 *Stephen, permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers, 20 before Moses was born, and before the tabernacle and temple were built: 37 that Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.*

THEN said the high priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Char'ran,*

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

4 Then came he out of the land of the Chalde'ans, and dwelt in Char'ran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of

circumcision: and so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob: and Jacob begat the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Cha'na'an, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second time Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers.

16 And were carried over into Sychem,† and laid in the sepulchre that Abraham bought for a sum of money of the sons of Em'mor the father of Sy'chem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

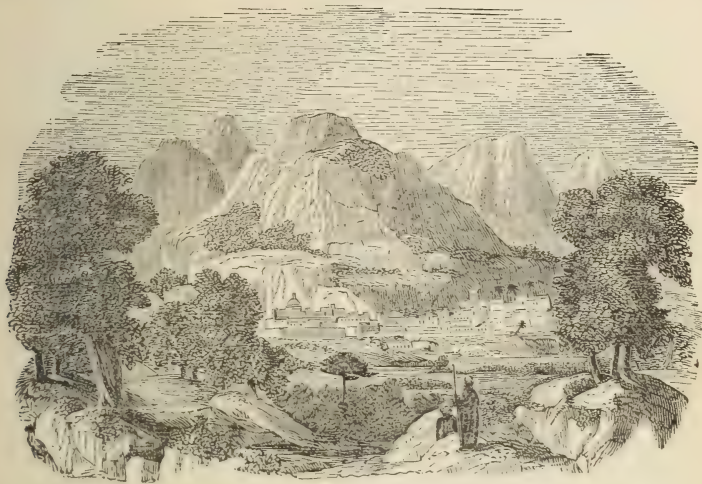
19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months:

* *Charran*, called in Genesis (xi. 31.) *Haran*. This was a place in Mesopotamia, or Syria, between the Euphrates and Tigris, so named in memory of Abraham's late brother Haran. (Gen. xi. 28-31.) It has still retained its name, and the few Arabs dwelling there call it *Harran*.

† *Sychem* or *Shechem*, in the old Testament, was an ancient city of Canaan, near Mount

Ephraim, (Josh. xxiv. 1.) and of some importance; it was nearly 40 miles north of Jerusalem. It is also called *Sychar*. (John iv. 5.) The modern city is *Naploose*. It is delightfully situated in a valley surrounded by magnificent hills, and between the ancient *Ebal* and *Gerizim* it is supposed to contain nearly 10,000 inhabitants, mostly Mohammedans, but a few Greek Christians.



Shechem.

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians,* and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren, the children of Israel.

24 And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou didst the Egyptian yesterday ?

29 Then fled Moses† at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

* *Egypt* in Africa, and bordering on Asia, is too well known to need any particular description here. It is no longer a great kingdom, but inhabited by an oppressed and degenerate people, the Copts, who are the descendants of the original natives, being few and nearly lost in the mass. It is ruled by an arbitrary pasha or governor, subject to Turkey. But it was anciently renowned both for arts and war, under the dynasties both of the Pharaohs and Ptolemies. Its inhabitants were proficient in geometry, astronomy, physic, magic and sor-

cery. Their skill in architecture remains evident to this day in their wonderful Pyramids, or tombs, the last remaining relic of the seven wonders of the world, and so ancient that it is thought the Israelites, under the oppression of Pharaoh, were employed in their erection.

† As soon as Pharaoh knew that Moses, so distinguished a person, acted as the patron and advocate of the Israelites, he sought him out for punishment, and Moses fled, perceiving the time for their deliverance was not yet come.

31 When Moses saw *it*, he wondered at the sight; and as he drew near to behold *it*, the voice of the Lord came unto him.

32 *Saying*, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a

judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea,* and in the wilderness forty years.

37 ¶ This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sinai,† and with our fathers; who received the lively oracles to give unto us:



View on the shores of the Red Sea.

* The *Red Sea*, or Arabian Gulf, is a branch of the Indian Ocean. For about 1200 miles it has a breadth varying from 30 to 150 miles, and its waters wash the whole extent of the south-east coast of Arabia, and the north-east coast of Africa, along the shores of Ethiopia and Egypt. (Exod. xv. 4.) It has two gulfs, eastern and western; and across the latter, called Suez, the Israelites escaped from Egypt to Canaan.

† *Sina*, or Sinai, is a mountain of Arabia

Petrea, in the desert of Sin, laying between the eastern and western gulfs of the Red Sea; it is about 260 miles from Cairo, in Egypt. The rocky district of Mount Horeb has two lofty peaks in its range, from 6000 to 8000 feet high, Horeb and Sinai; but travellers are not able to determine which of them is Sinai proper, though the Roman Catholics have, with their usual dexterity, determined where to build a chapel and a monastery, sacred to a Saint Catherine, and decided that this is Sinai



The Mountain and Plain of Sinai.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch,* and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiffnecked and uncircum-

* The idol *Moloch* was a hollow image of brass, with the face of a calf and the hands outstretched. Shrines of Moloch, or models of the idol-temple and image within it, were pub-

licly carried in procession by the worshippers. — *Star* in Egyptian hieroglyphics denoted God. — *Remphan* is not now easy to be explained; many suppose it was the Planet SATURN.

cised in heart and ears, ye do always resist the Holy Ghost: as your fathers *did*, so do ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud

voice, and stopped their ears,* and ran upon him with one accord,

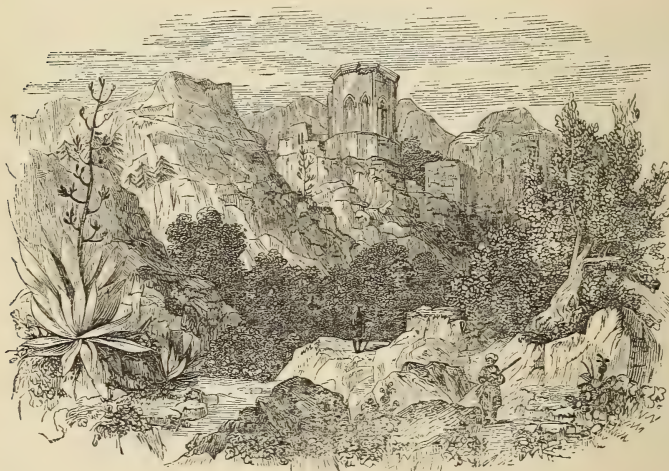
58 And cast him out of the city,† and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

CHAPTER VIII.

1 *By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many among the rest Simon the sorcerer, a great seducer of the people: 11 Peter and John come to confirm and enlarge the church: where, by prayer and imposition of hands giving the Holy Ghost, 18 when Simon would have bought the like power of*



Samaria.

* Ever done against blasphemy and indecency.

† No man was to be put to death within the city: hence though the people acted violently and against law, in putting Stephen to death, by casting him out of the city, they aimed to

give the affair the semblance of justice.—The witnesses, in all cases of stoning, threw the first stones. As the stones were large, and the exertion considerable, it was necessary that they should lay aside their outer raiment.

them, 20 Peter sharply reproving his hypocrisy, and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem, 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

AND Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Jude'a and Samaria, except the apostles.

2 And devout men carried Stephen to his burial, and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women, committed them to prison.

4 Therefore they that were scattered abroad went every where preaching the word.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them*: and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them, and they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the gall of bitterness and in the bond of iniquity

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza,* which is desert.

* Gaza was at the south-west point of Judea: it was destroyed by Alexander the Great, and

so made desolate: whence *Strabo* describes it as having been and still continuing "desert."



Gaza.

27 And he arose and went: and, behold, a man of Ethiopia,* an eunuch of great authority under Can'da'ce', queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot† read Esa'ias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard† him read the prophet Esa'ias, and said, Understandest thou what thou readest?

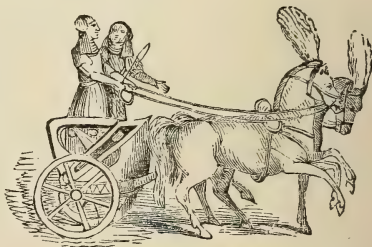
31 And he said, How can I, except some man should guide me? And he

* *Ethiopia*, at this time and afterwards, was the name generally applied to those countries south of Europe. By the aid of *Pliny* and *Strabo*, two ancient writers, we ascertain that this was the country called *Meroe* or *Ethiopia proper*.—The *Eunuch* was an officer or "chamberlain," as the word signifies "guarding the bed or couch."—*Candace* was the name of several queens who reigned in that part in succession, as we learn from *Pliny*.—It is probable that this officer had been converted to the Jewish faith by the Jews from Alexandria, who might have spread themselves into Ethiopia.

† *Chariots* were then very similar among the ancient nations. Among the Greeks, those of princes and heroes were richly embossed with gold and other metals. The Romans, in the times of the Apostles, had many kinds. The *Cisium* had two wheels, for expeditious travelling, and was drawn by three mules: the body was of basket-work. The *Rheda* had four wheels. The Roman magistrates and chiefs used the *Currus* with two wheels. There were also war-chariots among the ancients, in which was one person who fought, and another who directed the horses. The engraving be-

neath gives the form of an Egyptian chariot, taken from an Egyptian sculpture.

† Philip *heard* the Eunuch *read*. The Jewish Rabbis advised persons who were on a journey and alone, to study the law, and the Jewish students used to read *aloud*. Such is also still the custom among the Orientals, when reading privately.



Egyptian Chariot.

desired Philip that he would come up and sit with him

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azo'tus:* and passing through he preached in all the cities, till he came to Cesare'a.

* *Azotus* is the Greek name of Ashdod, formerly a city of the Philistines, and famous for its idol Dagon. (1 Sam. v. 17.) It lay between Gaza and Joppa, 34 miles west of Jerusalem.

† The Romans had granted the Sanhedrim the power of trial and condemnation in all religious matters, and allowed them even to send into other countries where there were synagogues that acknowledged the authority of the council at Jerusalem, for the purpose of apprehending any offenders.

‡ *Damascus* is the ancient capital of Syria, and supposed to be the oldest city in the world. It is situated on the river Barrady, and is about 160 miles north east of Jerusalem. It is called by the inhabitants Demesek. It still continues to be one of the finest cities of Syria: the

CHAPTER IX.

1 *Saul going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him: 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.*

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem.†

3 And as he journeyed he came near Damascus;‡ and suddenly there shined round about him a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; *it is hard* for thee to kick against the pricks.§

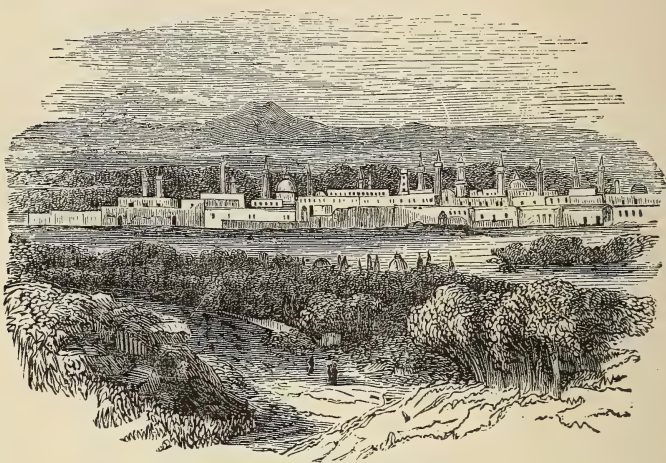
6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened he saw

population is about eighty thousand, and is chiefly composed of Turks or Arabs, the number of Christians being estimated at little more than fifteen thousand. There are also many Jews in the place. The streets are of very great length, with richly-stocked bazaars, elegant khans and baths, neatly-adorned coffee-houses, and splendid public edifices. Its seventy or eighty minarets rising above the houses give it a very charming appearance. This city has also a great number of beautiful and refreshing fountains, and its meadows are delightful, being covered with fruits and flowers.

§ There is an allusion here to the restive ox, under the yoke, which by kicking against the goads of his driver only inflicted deeper injuries on himself. The expression seems to be one of a proverbial cast.



Damascus. View of the present City.

no man : but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damas'cus, named Anani'as ; and to him said the Lord in a vision, Anani'as. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight,* and inquire in the house of Judas for *one* called Saul, of Tarsus : for, behold, he prayeth,

12 And hath seen in a vision a man named Anani'as coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Anani'as answered, Lord, I have heard by many of this man, how

much evil he hath done to thy saints at Jerusalem :

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way ; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel :

16 For I will show him how great things he must suffer for my name's sake.

17 And Anani'as went his way, and entered into the house ; and putting his hands on him said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive

* The *Via Recta* or "*The street which is called straight*," extends from the eastern to the western gate, about a league, crossing the whole city and suburbs of Damascus, in a direct line. On both sides of it are shops, in which are sold the rich merchandise brought by the caravans.—*Tarsus* is called in the Old Testament *Tarshish*, and was a town of great note on the north east corner of the Mediterranean Sea and the capital of Cilicia. It stood

on a plain on the banks of the river Cydnus. It was populous, wealthy, and celebrated for its maritime trade. It was honoured by Imperial Rome with the privileges of a Roman Colony. It was also a celebrated seat of learning, and the residence of many Jews. It is now much reduced in size, and it is called *Terssoos* ; but its population even now, amounts to thirty thousand souls, consisting of Armenians, Greeks, Turks and Turcomans.

thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damas'cus.

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said; Is not this he that destroyed them which called on his name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damas'cus, proving that this is very Christ.

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.*

26 And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Bar'nabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord

in the way, and that he had spoken to him, and how he had preached boldly at Damas'cus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cesaréa, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lyd'da.†

33 And there he found a certain man named Ene'as, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Ene'as, Jesus Christ maketh thee whole: arise, and make thy bed.‡ And he arose immediately.

35 And all that dwelt at Lyd'da and Saron§ saw him, and turned to the Lord.

36 ¶ Now there was at Jop'pa|| a certain disciple named Tab'itha,** which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

* The method of drawing up or letting down persons in baskets, is still very much resorted to in the East, when danger is apprehended from the ordinary mode of ingress or egress.

† *Lydda* was a city thirty-two miles west of Jerusalem, and famous for Jewish doctors. In aftertimes it was called *Diospolis*.

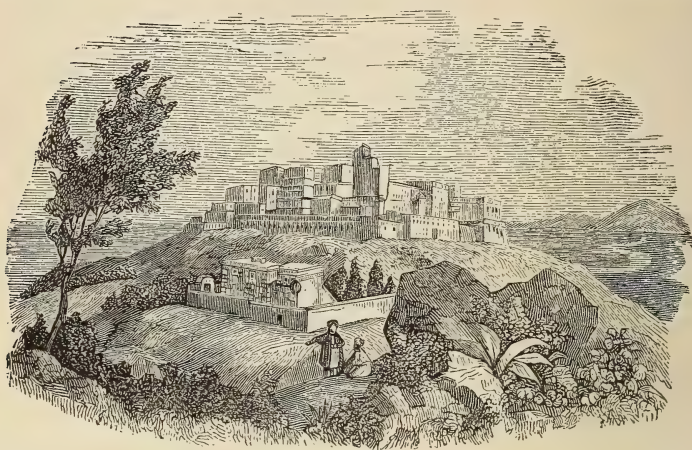
‡ The beds at Aleppo, &c., consist of a mattress laid on the floor, and over this a sheet; in winter a carpet, or some such woollen covering; the other sheet being sewed to the quilt. A divan cushion often serves for a pillow and bolster. The mattresses are rolled up, carried away, and placed in cupboards at night.

§ *Saron* was a city near Joppa, in the plain of Sharon. Or the residents of several towns and

villages in the plain of Sharon may here be intended.

|| *Joppa*, the nearest sea-port town to Jerusalem, and about 34 miles from it; situated on the Mediterranean Sea. It is now called Jaffa. It has been the scene of much slaughter and murder by the Saracens, crusaders, Turks and French. The present city chiefly consists of Turks and Arabs, to the number of five thousand.

** *Tabitha* signifies a hind or roe, and is the Syriac name; *Dorcas* is the Greek: the Jews knew her by the first name, and the Greeks by the second. It is very customary in the East to give the names of beautiful animals to young women.



Joppa.

38 And forasmuch as Lyd'da was nigh to Jop'pa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body, said, Tab'itha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up, and when he had called the saints and widows,* presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tar-

ried many days in Jop'pa with one Simon a tanner.†

CHAPTER X.

1 *Cornelius, a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.*

THERE was a certain man in Cæsarea called Corne'lius, a centurion of the band called the Italian *band*,‡

2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Corne'lius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers

* It is supposed by some, that in the primitive times the widows formed a distinct part of the Christian Church.

† *Tanning* was regarded by the ancients,

and especially by the Jews, as a very mean occupation.

‡ A *band* was what we call a regiment. This was doubtless composed of natives of Italy.

and thine alms are come up for a memorial before God.

5 And now send men to Jop'pa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea side:* he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Corne'lius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.†

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray‡ about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready§ he fell into a trance,

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Corne'lius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Corne'lius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Corne'lius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Jop'pa accompanied him.

24 And the morrow after they entered into Cesare'a. And Corne'lius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Corne'lius met him, and fell down at his feet,|| and worshipped *him*.

* The *sea-side* was chosen for the tanner's trade, because it was not allowed to exercise it within a town; it being very offensive on account of the odours of the flayed carcasses and skins, and the manner in which the latter were dressed.

† The distance from Cæsarea to Joppa was somewhere about 40 miles.

‡ The flat house-tops were often used for recreation and retired devotion. Perhaps, also, Peter could here the better look towards Jerusalem, as Daniel, chap. vi. 10, &c.—The *sixth* hour was about twelve o'clock at noon.

§ It appears that they were making ready

for the family repast. The dinner among the ancients was a very slight meal, and they had no breakfast; their supper was the principal meal; and in very ancient times they ate only once a day. The supper was the meal at which they saw their friends, their daily business being finished.

|| The entire and reverential position of the body to the earth, which here is meant, is a mark of profound respect, which the Jews and other Orientals rendered, not to kings only; but also to persons of high dignity. But the Romans yielded this homage to the Deity only, therefore, Peter declined it by saying, "I my-

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;* but God hath showed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Jop'pa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea side; who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ: (he is lord of all:)

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Naza-

reth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:

40 Him God raised up the third day, and showed him openly;

41 Not to all the people, but unto witnesses chosen before of God, *even* to us, who did eat and drink with him after he arose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 *Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They*

self also am a man." Cornelius was, however, a man that "feared God," and would not, in that case, give divine honours to a creature, yet, he so honoured his servant that he found it difficult to preserve the due distinction between the ambassador and the principal. (See Matt. ii. 11. Engraving and note.)

* The Jews had now much commercial intercourse with the heathen, but they might not intermarry with them, nor eat with them, nor enter their habitations, nor walk with them in the streets, nor do anything which indicated a close intimacy. Hence they became obnoxious to them from their unsocial character.

send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. 2 And when Peter was come up to Jerusalem they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed the matter from the beginning, and expounded it by order unto them, saying,

5 I was in the city of Jop'pa praying; and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by our corners; and it came even to me.

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, that call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesare'a unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him. Send men to Jop'pa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was it that I could withstand God?

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice,* and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

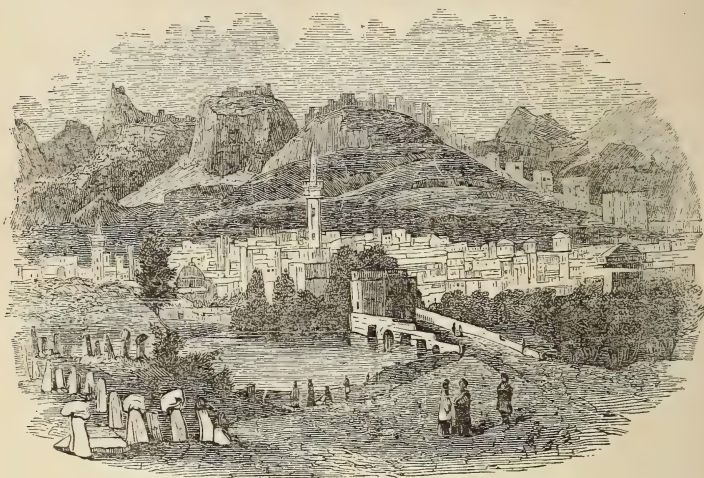
21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted

* *Phenice* is here supposed by some to mean not Phœnicia, that being near, but a sea-port of the name in the Island of Crete. *Cyprus*, (See chap. iv. 36, note.)—*Antioch* is the capital of Upper Syria, situated on the river Orontes, about 12 miles from the north east corner of the Mediterranean Sea. It was built by Seleuchas Nicanor, about the year before Christ 300, and so called after his father Antiochus. It was the chief residence of the kings of Syria and of subsequent governors. It formerly contained 500,000 inhabitants but owing to luxury, wars, famines, earthquakes, &c., is now greatly diminished. In A.D. 588 an earthquake de-

stroyed 60,000 of its inhabitants; and in 1322 it was reduced by another earthquake to a mere heap of ruins. It has now, however, twenty thousand inhabitants, but its houses are chiefly buildings of mud and straw. We give an engraving of the modern Antioch. On the west side of the western hill its wall still continues, having resisted both time and earthquakes; it is exceedingly strong and well built of stone, with beautiful square towers, about 70 paces apart. Here the disciples of Christ were first called Christians, and here Christianity remarkably flourished during several of the early ages of the Church.



Antioch.

them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth

throughout all the world;* which came to pass in the days of Clau'dius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

CHAPTER XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter: whom an angel delivereth upon the prayers of the church.* 20 *In his pride taking to himself the honour due to God, he is stricken by an angel, and dieth miserably.* 24 *After his death the word of God prospereth.*

NOW about that time Herod† the king stretched forth his hands to vex certain of the church.

* The *world* sometimes signifies the Roman Empire, and sometimes the land of Judea. Had the famine extended to all the Empire, the Christians at Antioch could not have relieved those at Jerusalem; to the latter, we must therefore confine the famine: moreover, *Josephus* speaks of this famine in the reign of *Claudius*, and tells us that large quantities of

corn were sent up to Jerusalem from other countries.

† This was *HEROD Agrippa*, of whom see *Matt. i. 1*, Note, No. 5 of the list of Herods. This Herod was the grandson of Herod the Great and son of *Aristobulus*, who was destroyed by his cruel father. All the members of the Herod family, when they possessed the

2 And he killed James* the brother of John with the sword.

3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions† of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains:‡ and the keepers before the door kept the prison.

7 And, behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed

on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.§

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.||

16 But Peter continued knocking: and when they had opened the door, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for

reins of power, assumed the title of Herod as one of sovereign distinction, like that of "Cæsar among the Romans—the one being taken from Herod the Great, and the other from Julius Cæsar.

* This James was the son of Zebedee, to whom our Lord intimated he should die such a death. (See Matt. xx. 22-23).—Herod had the power of life and death, as had the Roman procurators before him. The Jews did not crucify; and this being one of their native princes, the punishment was Jewish. Beheading was fixed upon, because this was reckoned their most ignominious kind of punishment.

† Herod had been educated at Rome, and adopted its military regulations. The *quaternion* was the regular number for a guard, as the file is with us. The night watch was distributed among these quaternions or detach-

ments of four soldiers, each of whom watched three hours; two were here stationed with Peter, and two at the gates; four quaternions must therefore have been engaged for this duty.—*Easter*, or rather "the Passover," during which it was not usual to bring any person to trial.

‡ Among the Romans, prisoners of importance were secured by chaining each of their hands to a guard.

§ *Rhoda*, in the Greek language, signifies "a rose." Females were often named after beautiful trees and flowers, as Susanna from a lily or rose, Hadassah (Esther) from the myrtle-tree, and Tamar from a palm-tree. (See also on female names, Chap. ix. 36. note.)

|| The Jews fancied that each person had his guardian *angel*, and also that angels sometimes assumed the shape of particular men.

him, and found him not, he examined the keepers,* and commanded that *they* should be put to death. And he went down from Judea to Cesare'a, and *there* abode.

20 ¶ And Herod was highly displeased with them of Tyre and Sidon:† but they came with one accord to him, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country.

21 And upon a set day Herod, arrayed in royal apparel,‡ sat upon his throne, and made an oration unto them.

22 And the people gave a shout, saying, *It is the voice of a god, and not of a man.*

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms,§ and gave up the ghost.

24 ¶ But the word of God grew and multiplied.

25 And Bar'nabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe: 45 but the Jews gainsay and blaspheme: 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.*

* It was a capital crime to allow prisoners to escape.—Herod's journey to *Cæsarea*, as *Josephus* informs us, was to preside at the periodical games there in honour of Cæsar; great numbers of persons of rank assembled from all parts on the occasion.

† Tyre and Sidon being in a small territory, and devoted to commerce and manufactures, were dependent on the Jewish territories for their supplies of grain.

‡ *Josephus* informs us, that, on the second day of the festival, Herod Agrippa put on a dress of rich and curious texture, and that when he appeared in the theatre, the beams of the rising sun were so splendidly reflected from the silver garment, that the spectators were struck with awe and admiration.

§ The king did not reprove the blasphemy, and God struck him with grievous torments in his bowels. When too late he reproved his flatterers, and said: "Behold your god is

NOW there were in the church that was at An'tioch certain prophets and teachers; as Barnabas, and Simeon that was called Ni'ger, and Lu'cius of Cyre'ne, and Mānaen, which had been brought up with Herod the tet'rarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them they sent *them* away

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Seleucia:‖ and from thence they sailed to Cyprus.

5 And when they were at Sal'amis** they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Pa'phos,†† they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-je'sus:

7 Which was with the deputy of the country, Ser'gius Paulus, a prudent man; who called for Bar'nabas and Saul, and desired to hear the word of God.

8 But Ely'mas the sorcerer‡‡ (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also is called Paul §§) filled with the Holy Ghost, set his eyes on him,

now condemned to die." In five days he died, in the fifty-fourth year of his age.

‖ *Seleucia* was a city founded by Seleucus; it lay 15 miles north-west of Antioch, and on the same river Orontes.

** *Salamis* was one of four principal cities in the Island of Cyprus.

†† *Paphos* was a city on the west coast of Cyprus, where the proconsul held his residence. It was famous for the worshippers of Venus, to whom a most splendid temple had been erected.—*Sorcerer* signified "a magician," one who used magical arts, and pretended to have commerce with supernatural agents. A person who dealt in sleight-of-hand.

‡‡ *Bar-jesus*, it appears, was also called *Elymas*, from an Arabic word signifying "a sorcerer."

§§ *Saul* his Jewish name, *Paul* his Gentile name, as a Roman citizen.

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Pa'phos, they came to Per'ga* in Pamphyl'ia: and John departing from them returned to Jerusalem.

14 ¶ But when they departed from Per'ga, they came to Antioch in Pisid'ia,† and went into the synagogue on the Sabbath day, and sat down.

15 And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.‡

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And about the time of forty years suffered he their manners in the wilderness.

19 And when he had destroyed seven nations§ in the land of Cha'na'an, he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred

and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David, the son of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwelt at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*.

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from

* *Perga* was a city in *Pamphylia*, a province of Lesser Asia, famous among the heathen for a temple of Diana, and for the yearly festivals which were held there in honour of that goddess.

† *Antioch in Pisidia*, was so called to distinguish it from Antioch of Syria.—*Pisidia* was a small province north of Pamphylia.

‡ After public worship was over, any one might make a speech to the people in the synagogue, on any subject which he apprehended might be for their advantage.

§ The seven nations destroyed, or so reduced as to lose all power, were the Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites, and Girgashites.

Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue the Gentiles besought that these words might be preached to them the next sabbath.

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Bar'nabas: who, speaking to them,

persuaded them to continue in the grace of God.

44 ¶ And the next sabbath day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Bar'nabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

CHAPTER XIV.

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND it came to pass in Iconium,* that they went both together into the

* *Iconium*. This was the capital of the province of Lycaonia, and still exists under the name of Koniah, and is the capital of the extensive province of Caramania. The modern city is surrounded with ruined walls, and is

about four miles in circumference, with much waste land within its limits. It has, however, an imposing appearance, from the number and size of its mosques, colleges, and other public buildings.

synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks* believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled unto Lys'tra[†] and Der'be[‡], cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lys'tra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.†

12 And they called Bar'nabas, Jupiter;§ and Paul, Mercu'rius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and

garlands unto the gates, and would have done sacrifice with the people.¶

14 Which when the apostles, Bar'nabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Ico'nium, who persuaded the people, and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Bar'nabas to Der'be[‡].

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lys'tra, and to Ico'nium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed

* By Greeks, here are meant heathen speaking the Greek language. This designation was given by Jews to civilized Gentiles.

† *Lystra* was a city in Asia Minor, the supposed birth-place of Timothy. *Derbe* was also in Asia Minor, of which country Lycaonia was a province.

‡ It was often imagined, not only by the heathen poets, but also by their philosophers, that their *gods* appeared in a human shape, and never in any other form.

§ *Jupiter* was the great father of other gods

and men, according to their notions; and *Mercury* was the god of eloquence. Hence, as Paul was the chief speaker they called him Mercury.

¶ The heathen supposed that their gods were present in their statues or images, and hence they had one of Jupiter erected *before their city*, perhaps in a temple, sacred to this their tutelary deity.—The carefully selected animals to be sacrificed, among the Romans and Greeks, were adorned with fillets, ribbands, and crowns, and their horns gilt.

with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisid'ia, they came to Pamphyl'ia.

25 And when they had preached the word in Per'ga, they went down into Attal'ia:*

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

CHAPTER XV.

1 *Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

AND certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Bar'nabas had no small dissension and disputation with them, they determined that Paul and Bar'nabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church,† they passed through Phen'ice' and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren

4 And when they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect

of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Bar'nabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

* *Attalia*, so called from king Attalus its founder, is now named Sattalia. It is a seaport, well situated for trade, and its fortifications and castles are kept in good order by the Turks

† The Apostles were brought on their way by the church, agreeably to the custom prevailing among Greeks, Romans, and Jews, of showing respect to parting guests, by going part of the way forward with them.

THE PARABLE OF THE LOST SHEEP.

LUKE XV.



18 Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God :

20 But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.*

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Bar'nabas ; namely, Judas surnamed Bar'sabas, and Si'las, chief men among the brethren :

23 And they wrote *letters* by them after this manner ; The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cili'cia :

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law : to whom we gave no *such* commandment :

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Bar'nabas and Paul,

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Si'las, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things ;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication : from which if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed they came to Antioch : and when they had gathered the multitude together, they delivered the epistle :

31 Which when they had read, they rejoiced for the consolation.

32 And Judas and Si'las, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding it pleased Si'las to abide *there* still.

35 Paul also and Bar'nabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after Paul said unto Bar'nabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Bar'nabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphyl'ia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other : and so Bar'nabas took Mark, and sailed unto Cyprus ;

40 And Paul chose Si'las, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cili'cia, confirming the churches.†

CHAPTER XVI.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which

* These commands were designed, that the practices of the heathen might be decidedly avoided so as to give them no countenance in anything. The Gentiles used to eat the blood with the flesh, or let it out carefully, and convert it to nourishment by mixing it with other food. And the drinking of blood obtained in the sacrifices of the ancients ; in treaties, cove-

nants, and magical rites, they used to drink it to bind themselves by a closer covenant to their gods.

† This is the commencement of the Apostle Paul's second journey, when he passed from Troas, through Macedonia into Greece, to Athens and Corinth, and returned by Ephesus.

cause he and Silas are whipped and imprisoned. 25 The prison doors are opened. 31 The jailor is converted, 37 and they are delivered.

THEN came he to Derbe¹ and Lys²tra: and, behold, a certain disciple was there, named Timo³theus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2 Which was well reported of by the brethren that were at Lys²tra and Ico⁴num.

3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 Now when they had gone throughout Phry⁵gia* and the region of Gala⁶tia,

and were forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to My⁷sia,[†] they assayed to go into Bithyn⁸ia: but the Spirit suffered them not.

8 And they passing by My⁷sia came down to Tro⁹as.[‡]

9 And a vision appeared to Paul in the night; There stood a man of Macedo¹⁰nia,[§] and prayed him, saying, Come over into Macedo¹⁰nia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedo¹⁰nia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Tro⁹as, we came with a straight course to Samo¹¹thra¹²cia,^{||} and the next day to Neap¹³olis;

12 And from thence to Philip¹⁴pi,^{**} which is the chief city of that part of Macedo¹⁰nia, and a colony: and we were in that city abiding certain days.

13 And on the sabbath day we went out of the city by a river side,^{††} where prayer was wont to be made; and we sat

* *Phrygia* was the name of a very large central province of Asia Minor. The Phrygians claimed to be the most ancient people in the world; and even the Egyptians, who boasted of their antiquity, conceded this honour to them. Phrygia was first a kingdom, then a province of the Lydian monarchy; and when Cræsus was conquered by Cyrus of Persia, it was blended with the Persian Empire; after which it became successively subject to the Greeks, Romans, and Turks, and is still retained by the latter.—*Galatia* was an important province of Asia Minor, about half the size of Phrygia. It is said to have derived its name from the Galata or Gauls, who in the year 279 B.C. left their overstocked country in search of new habitations.—*Asia* was a very indefinite term, and used in various senses; and *Dr. Bloomfield* observes, "that since all the other regions here mentioned were in Asia Minor, by Asia must here undoubtedly be understood Ionia."

† *Mysia* was an adjoining province to Galatia, and also in Asia Minor.—*Bithynia* was also a province of Asia Minor, extending along the shore of the Euxine Sea, the Bosphorus, and part of the Propontis. It anciently consisted of people of all countries, but was reduced to subjection to one king; it then fell into the hands of the Lydians, and shared the same fate as Phrygia, in the succession of conquests.

‡ *Troas*, the chief city of a country of the same name, being a district in Mysia. Here

stood the ancient Troy, and here was laid the general scene of the Iliad. The new city was four miles from the site of the ancient Troy. It was built by Lysimachus, one of the successors of Alexander, who had begun it, and was a frequent point of embarkation for Greece from Asia Minor.

§ The Romans divided all the countries, anciently included under the name of Greece, into two provinces, *Macedonia* and *Achaia*; the former was Northern Greece.

|| *Samothracia*, a small island on the coast of Thrace.—*Neapolis*, a sea-port originally of Thrace, but afterwards assigned to Macedonia.

** *Philippi* was a city of Macedonia, and a Roman colony. Here the Roman generals Brutus and Cassius were defeated, when struggling for liberty, and fighting against Octavius and Antony. Here was a famous Christian church. This city was called after Philip, king of Macedon, who repaired and beautified it. The learned were long puzzled at Philippi being here called a colony; but some coins, dug up about a century back, show that this was a colony founded by Julius Cæsar.

†† Synagogues, or oratories for prayer, were often built in the fields, and sometimes near rivers, for the convenience of purification, or because the laws would not permit the Jews to exercise a strange religion within the city. These praying-places were not however always buildings, but suitable spots in groves, under trees, or in tabernacles and booths.

down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple,* of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained *us*.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination† met *us*, which brought her masters much gain by soothsaying:

17 The same followed Paul and *us*, and cried, saying, These men are the servants of the most high God, which show unto *us* the way of salvation.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Si'las, and drew *them* into the marketplace unto the rulers,

20 And brought them to the magistrates, saying, these men, being Jews, do exceedingly trouble our city.

21 And teach customs which are not lawful for *us* to receive, neither to observe, being Romans.‡

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.§

23 And when they had laid many

stripes upon them they cast *them* into prison, charging the jailor to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.||

25 ¶ And at midnight Paul and Si'las prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Si'las,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

* *Dr. Bloomfield* informs *us*, on various ancient authorities, that the *purple* here mentioned consisted of purple vests, for the dying of which the Lydians were famous; this is confirmed by an inscription dug up at Tyre.—*Thyatira* was a city of Asia Minor, on the river Lycus.—(See Rev. ii. 18., note.)

† “A spirit of divination” or “a spirit of Python,” as the Greek expresses it, was a supposed inspiration from Apollo, whom they surnamed Pythius. It was denounced by Moses under the name of “a familiar spirit.”

‡ The Roman law required the people to worship the gods of their countries only.

§ The Roman magistrates used to order the lictors to rend open the clothes of the criminal. No care was taken of the garments, but they were suddenly and violently rent open. The beating was performed with rods.

|| It is generally supposed that these stocks were the *Cippi*, or large pieces of wood, used among the Romans, which not only loaded the legs of the prisoners, but sometimes distended them in a very painful manner.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.*

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God, to them unknown, 34 whereby many are converted unto Christ.

NOW when they had passed through Amphip'olist and Apollo'nia, they came to Thessaloni'ca, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath days

reasoned with them out of the scriptures,

3 Opening and alledging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Si'las; and of the devout Greeks† a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus.¶

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Si'las by night unto Bere'a:‖ who coming thither went into the synagogue of the Jews.

* The magistrates had reason to fear, for they had violated the law, which forbade any citizen to be punished unheard; they had infringed the Valerian law, which forbade that any Roman citizen should be bound, and they had act'd against the Sempronian or Porcian law, which exempted a citizen from being punished with rods.—*Pictorial Bible*.

† Amphipolis was a city of Macedonia; it is now called *Emboli* by the Turks. It stood on an island of the river Strymon, and had its name from the river's running on each side of the city. It was first built by Cymon the Athenian, who placed there a colony of 10,000 Athenians.—*Apollina* was a town of Macedonia. There were two others of the same name. This was formerly a colony of the Corinthians, and about 7 miles from the sea.—*Thessalonica* was the metropolis of Mace-

donia, and a noble mart. It is now called *Salonica*, and has a large and safe haven. It has at present about 60,000 inhabitants. Some considerable ancient remains are to be seen on this spot. This city was called Thessalonica by Philip of Macedon, to commemorate his victory over the Thessalians. This was not its most ancient name. It was formerly called *Therma*.

‡ By *devout Greeks*, are intended proselytes of the gate. These were those, who without obliging themselves to circumcision, or any other ceremony of the law, feared and worshipped the true God.

§ In all the conquered provinces, or dependent states, there could be no king established without Cesar's consent.

‖ Berea was a populous city of Macedonia. It now contains about 20,000 Greeks and Turks, and is called Veria.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.†

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.‡

18 Then certain philosophers of the Epicureans,§ and of the Stoics, encountered him. And some said, What will this babbler say? other some, He



Athens.

* *Athens*, a famed city on the gulf of the Ægean Sea. in the district of Greece, called Attica. It was the most celebrated city of antiquity. Its name, *Athene*, was a title of Minerva, the tutelar guardian of the city. It is said to have been founded by Cecrops, an Egyptian, several years before the birth of Moses, B. C. 1556. It was renowned for philosophy, learning and arts; and yet sunk in the most degrading superstition and idolatry. Here dwelt the renowned philosophers Solon, Socrates, and Aristides: here was the prince of orators, Demosthenes: and here also were Miltiades, Cimon, Themistocles, and Alcibiades, generals of the greatest name. In 1812 Athens had a population of 12,000 souls: but it has, since that time, suffered greatly by

war, and is now a heap of ruins. Very trifling injury has, however, been sustained by its beautiful remains of antiquity, and the temple of Minerva Parthenos, in the Acropolis, is still the most magnificent ruin in the world.

† The Athenians had so many gods and altars, that Petronius jestingly observed, "Our country is so full of deities that one may more easily find a god than a man."

‡ In our country, the carrying on religious disputations in the markets, would be thought improper, and the effect of intemperate zeal, but it would be proper enough in Arabia, where people meet in such places for conversation.

§ The *Epicureans* were followers of *Epicurus*, an Athenian philosopher, about 300

seemeth to be a setter forth of strange gods: because he preached unto them Jesus and the resurrection.

19 And they took him, and brought him unto Areop'agus,* saying, may we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know, therefore, what these things mean.

21 (For all the Athe'nians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.†)

22 ¶ Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens,

I perceive that in all things ye are too superstitious.

23 For as I passed by and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD.‡ Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25 Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath and all things;§

26 And hath made of one blood all

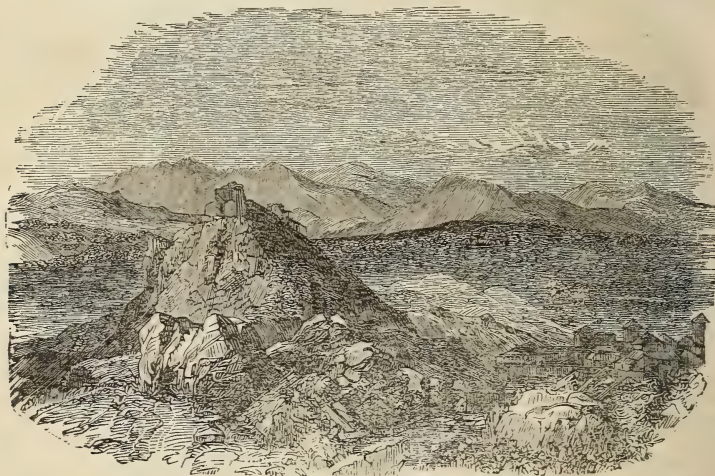
years B.C. They denied providence, the resurrection, and the soul's immortality, and taught that happiness consisted in sensual pleasure.—The Stoics were a Grecian sect and followers of Zeno, who died B.C. 264. They received their name from Zeno having taught in the Stoa, or portico, at Athens. The Stoics taught that matter was eternal; that external evils were imaginary; that virtue was its own reward, without any future rewards or punishments; and that finally all spirits would be absorbed in the Deity. They believed that all things, and God himself, were the subjects of law

* *Areopagus* was a name formed of *pagos*, a hill, and *Ares*, Mars, being dedicated to Mars. It was the place of judicature at Athens, an insulated precipitous rock, sloping on the north towards the temple of Thessus, and standing nearly in the centre of Athens.

† There were 360 places at Athens like our coffee-houses, which were called "gossiping houses," where persons met to hear and tell news.

‡ By THE UNKNOWN GOD, they might mean the God of the Jews, of whom they had heard.

§ The heathen deities were fed, as the people



The Areopagus, or Mars Hill, Athens

nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.*

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given

assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius† the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

3 Paul laboureth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 18 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth:†



Corinth.

supposed, by the fumes of the sacrifices, and they clothed their images in splendid garments; and in other ways supplied their supposed wants.

* The images made of the gods were supposed, by their deluded worshippers, to be genuine representations of them.

† Dionysius seems to have been a judge in the court of Areopagus.

† Corinth was the capital of Achaia, a province of ancient Greece, about 25 miles west of Athens. Its situation was commanding for trade, being at the bottom of the Isthmus that joins the Morea, anciently called the Pelopon-

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius* had commanded all Jews to depart from Rome:) and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers.†

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6 And when they opposed themselves, and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads;‡ I am clean: from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man

shall set on thee to hurt thee: for I have much people in this city.

11 And he continued there a year and six months, teaching the word of God among them.

12 ¶ And when Gallio§ was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat.

13 Saying, This fellow persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters.

16 And he drave them from the judgment seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

18 ¶ And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea:¶ for he had a vow.

10 And he came to Ephesus,** and left them there: but he himself entered

nesus, to the mainland. The architecture of this city was magnificent. It contained a most voluptuous set of inhabitants. Some remains of its ancient splendour are yet to be seen. It is in the hands of the Greeks. Its inhabitants are in a wretched state of poverty.

* Suetonius, the Roman historian, informs us, that Claudius expelled the Jews from Rome for tumultuous conduct.

† Tent-makers made tents for soldiers, of sackcloth, hair, leather, or the skins of animals, sewed together, and for common people of linen, &c. to screen them from the weather; and tapestry, &c. for hanging apartments; as well as horse's trappings, &c. Every Jew, of whatever condition in life, was required to have some handicraft employment. This was intended both for amusement and to remind even those youth of the highest rank, that they might fall from affluence to a state of dependence.

‡ The expression "Your blood be upon your

own heads," is thought to have had its origin in the custom of the Hebrews, Egyptians, &c. of putting their hands on the heads of victims, and implicating on them the evils which hung over the sacrificer or the people.

§ Gallio was the elder brother of Seneca, the famous Roman philosopher, by whom he is praised for his great mildness of disposition.—At the time when this was written the Romans called all that part of Greece Achaia, which lay south of Thessaly.

¶ Cenchrea, a sea-port of the Corinthians.—The vow is supposed to have been the Nazarite's vow, as in Numb. vi. but it is by no means certain. In a Nazarite's vow the hair was burnt in the temple, but great allowance was made as to appearing at Jerusalem from a distant country. Whether Paul or Aquila made this vow, is also uncertain, as the words will bear either construction.

** Ephesus was a famous city of Lesser Asia, about 45 miles S.S.E. of Smyrna, and about

into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not :

21 But bade them farewell, saying, I must by all means keep this feast* that cometh, in Jerusalem : but I will return again unto you, if God will. And he sailed from Eph'esus.

22 And when he had landed at Cæsare'a,† and gone up, and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Gala'tia and Phryg'ia in order, strengthening all the disciples.

24 ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent

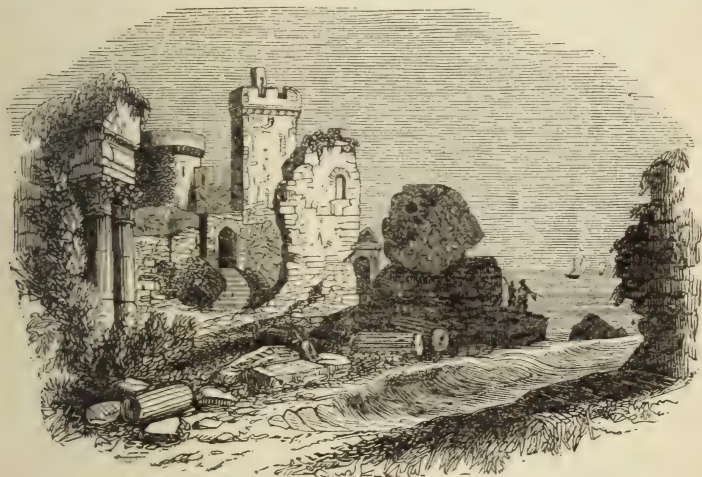
man, *and* mighty in the scriptures, came to Eph'esus.

25 This man was instructed in the way of the Lord ; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue : whom when Aq'uila and Priscil'la had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Acha'ia, the brethren wrote, exhorting the disciples to receive him : who, when he was come, helped them much which had believed through grace :

28 For he mightily convinced the



Ruins of Cæsarea.

five miles from the sea, lying on the river Cayster, which runs into the sea : it was considered a maritime city. Its foundations are said to have been laid in the days of David. It was renowned for its splendid temple erected to the goddess Diana, and considered one of the seven wonders of the world.

* The feast alluded to, was the feast of the passover.

† Cæsarea was a fine city and port of Palestine, on the Mediterranean Sea, 75 miles north west of Jerusalem. Here was the residence of the Roman proconsul. Its gorgeous palaces, temples, and theatres, have all disappeared. The country around this place is now desert, inhabited by beasts of prey, and the waves wash its numerous ruins, once its ornament and defence.

Jews, and that publicly, showing by the scriptures that Jesus was Christ.

CHAPTER XIX.

6 *The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the townclerk.*

AND it came to pass, that, while Apollos was at Co^rinth, Paul having passed through the upper coasts* came to Eph^esus: and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9 But when divers were hardened,

and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.†

10 And this continued by the space of two years; so that all they which dwelt in Asia‡ heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs§ or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, exorcists,|| took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of one Sce^va, a Jew, and chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded,

17 And this was known to all the Jews and Greeks also dwelling at Eph^eesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many of them also which used curious arts brought** their books toge-

* *The upper coasts* were Galatia and Phrygia that lay north of Ephesus.

† Whether the *School of Tyrannus* was a divinity school of the Jews, or a philosophical school of the Greeks, is quite uncertain. Here, however, all might attend on the Apostle's ministry, which Gentile idolaters could not have done in a synagogue.

‡ By *Asia* is here meant the Lesser Asia, of which Ephesus was the capital.

§ *Handkerchiefs* used in removing perspiration.—*Aprons*, some understand such as are worn by mechanics.

|| *Exorcists* were Jews who made a trade of strolling about with the pretence of curing

possessed persons, by magical arts, after the skill of the physician had been unavailing.

** By *Curious Arts*, we are to understand sorcery, magic, and such like illusions. Their books were books of incantation, and there were certain obscure words and incoherent sentences, which the superstitious used to write upon their girdles, or even imprint upon their feet or other parts of their bodies, under the idea of securing themselves from harm, or of procuring benefits. *Fifty thousand pieces of silver* would amount to about \$30,000, if the pieces were shekels, being about half-a-dollar each in value; but if they were attic drachmas, which is more probable, as these were used by the

ther, and burned them before all *men*: and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Acha'ia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timo'theus and Eras'tus; but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Deme'trius, a silversmith, which made silver

shrines* for Dia'na, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover ye see and hear, that not alone at Eph'esus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Dia'na† should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out



Ephesus.

Greeks, then at nine pence each, the sum would be £1875.

* These *silver shrines* were small silver models of the temple of Diana, with the goddess within it, seen through the open doors in front. Some think they were small models; they might be both.

† The temple of the great goddess Diana. This false deity had altars and temples all over Greece; but the Diana of Ephesus exceeded all

the rest in fame. The temple was a most superb edifice. It stood on the foundation of a preceding one, which was also extremely grand, so that while Xerxes, the Persian king, destroyed all the other idol temples wherever he came, he spared that. Yet it was destroyed; for on the night in which Alexander the Great was born, one Erostratus set fire to it and consumed it, merely that, by the act, he might immortalize his own name. It was, therefore,

saying, Great *is* Dia'na of the Eph'esians.

29 And the whole city was filled with confusion: and having caught Ga'rius and Aristar'chus, men of Macedo'nia, Paul's companions in travel, they rushed with one accord into the theatre.*

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.†

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Dia'na of the Eph'esians.

35 And when the townclerk‡ had appeased the people, he said, *Ye* men of Eph'esus, what man is there that knoweth not how that the city of the Eph'esians is a worshipper of the great goddess Dia'na, and of the *image* which fell down from Jupiter?§

36 Seeing then that these things can not be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Deme'trius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

decreed that no one should ever after mention it: the folly of this decree is evident. The materials were, however, sold, and by the liberal contributions of the people, the women even sending in their gold and jewels, an immense treasure was raised and expended on a new temple. It was built at the base of a mountain, about two miles from the city, and at the head of a marsh, as more likely to be secure from earthquakes. The quarries were all exhausted for stone, and 220 years were occupied before the structure was completed. This second temple was 425 feet in length, and 220 in breadth; supported by 127 marble pillars, 60 feet high, of which 36 were curiously sculptured, and the rest polished. Ephesus is now a village, and a few broken ruins and columns are all that remain of its temple. (See engraving.)

* In the theatre, public plays were acted in honour of the goddess, and men were set to fight with wild beasts; the theatre was also used for popular meetings, to deliberate on affairs of state.

† In Rome the pontifices, or chief priests, presided at the public games, and priests or magistrates in the provinces; such are here intended.

‡ By the town-clerk, we are to understand "the public scribe or secretary." He was a man of authority, and chosen by the people, chiefly to register the names of the conquerors and their rewards in the theatre.

§ The image which fell down from Jupiter. This was a female figure, crowned with a kind of turret, sometimes triple, her neck ornamented with signs of the Zodiac, and other emblematical figures; her body covered with from

two to four rows of small breasts with nipples, and all her drapery adorned with carved figures of lions, oxen, deer, or other animals, down to



Diana of the Ephesians. From an antique statue.

her feet. The obvious design was to represent the bounty of nature to man, in the person of this idol, which, as several other images, was supposed to have been presented immediately from heaven.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 *Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers. 32 commendeth them to God, 36 prayeth with them, and goeth his way.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,

3 And there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia Sop'ater of Bere'a; and of the Thessalonians, Ar'ista'rchus and Secundus; and Ga'ius of Der'be', and Timotheus; and of Asia, Tych'icus and Troph'imus.

5 These going before tarried for us at Tro'as.

6 And we sailed away from Phil'ip'pi after the days of unleavened bread, and came unto them to Tro'as in five days; where we abode seven days.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights* in the upper chamber, where they were gathered together.

9 And there sat in a window a certain young man named Eu'tychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.†

10 And Paul went down, and fell on him, and embracing *him* said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Ass'os,‡ there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Ass'os, we took him in, and came to Mityl'ne'.§

15 And we sailed thence, and came the next *day* over against Chios;|| and the next *day* we arrived at Sa'mos, and tarried at Trogy'l'ium; and the next *day* we came to Mile'tus.

16 For Paul had determined to sail by Eph'esus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 ¶ And from Mile'tus he sent to Eph'esus, and called the elders of the church.

* The *lights* were in lamps of those elegant classic shapes, with which we are familiar from our imitation of them. The wick was merely formed of a few twisted threads, drawn through a hole in the upper part of the oil-vessel, and without glass, to give steadiness to the flame.

† This is easily accounted for, as the windows in the East are very large, and even with the floor of the room, something like the modern French windows. These windows were not of glass, but a sort of lattice, which on this occasion was set open.

‡ *Assos* was a sea-port town in the province of Troas.

§ *Mitylene* is a principal city in the island of Lesbos, and has a commodious harbour.

|| *Chios*, another island in the Archipelago. This is now called Scio. Its inhabitants were barbarously murdered by the Turks, in the year 1823.—*Samos*, another island of the Archipelago, where the philosopher Pythagoras was born, and where Lycurgus was buried. Its ancient city, Samos, lies in ruins.—*Trogyllium* is a town and promontory of Lydia, opposite the isle of Samos.—*Miletus* was a celebrated city and sea-port, in the province of Caria; it is now occupied only by a few shepherds, and called by the Turks Melas.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:

20 And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my

departing shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him,*

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Co'os,† and the day follow-

* It is still common in the East for relatives and friends, on meeting, or parting, to embrace each other, and kiss each other's hands, face, or shoulder. With the Greeks and Romans, it was not unusual to kiss the head.

† Coos, another island in the Archipelago, which gave birth to Hippocrates, the famous physician, and Apelles, the famous painter.

Its chief town called also Coos, and now Kos, had in its suburbs a richly-endowed temple, which was sacred to Esculapius.—Rhodes, a famous isle in the Lesser Asia, which derived its Greek name from the quantity of roses which grew upon it. It is 120 miles in circumference. Here was one of the seven wonders of the world, namely, a brazen image of

ing unto Rhodes, and from thence unto Pat'ara :

2 And finding a ship sailing over unto Phenicia,* we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre : for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days : who said to Paul through the Spirit, that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed and went our way ; and they all brought us on our way, with wives and children, till *we* were out of the city : and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship ; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais,† and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesare'a :‡ and we entered into the house of Philip the evangelist, which was *one* of the seven ; and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, What mean ye to weep and to break mine heart ? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15 And after those days we took up our carriages,§ and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesare'a, and brought with them one Mna'son of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem the brethren received us gladly.

18 And the *day* following Paul went in with us unto James ; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thou-

Phœbus or Apollo, fixed across the mouth of the harbour, so that shipping passed under its legs. It was 150 feet high, and well proportioned. Its thumb could scarcely be surrounded by the arms of a man. It held a light in its right hand for the benefit of shipping by night. The artist who executed this prodigious work was *Chares*, a pupil of *Lysippus*. It occupied him twelve years, and contained 720,000 pounds weight of brass. It was commenced 300 years before Christ,—stood 60 years,—was thrown down by an earthquake,—and after the lapse of 894 years, was sold by the Saracens to a Jew, who loaded 900 camels with the brass contained in it.—The Knights of St. John of Jerusalem delivered this island from the Turks, and possessed it till the Turks forced them to leave it for Malta.—*Patara* was

a sea-port of Syria, which formerly had a good harbour, but it is now filled up with sand.

* *Phenicia* to which the ship was bound, was reckoned a part of Syria.

† *Ptolemais* a sea-port of Galilee, anciently *Accho*, now called *Acre*, situated between Tyre and *Cæsarea*. It was named *Ptolemais* from Ptolemy king of Egypt. It has now about 10,000 inhabitants.

‡ *Cæsarea* was formerly called the Tower of Strato, but having been almost rebuilt very splendidly by Herod, he gave it the name of *Cæsarea*, in honour of Augustus.

§ *Taking up their carriages*, properly means, placing their baggage on the mules or horses.—This was the Apostle Paul's fifth and last journey to Jerusalem, about 25 years from his conversion.

sands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them,* that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man, that teacheth all *men* every where against the people, and the law, and this place: and further

brought Greeks also into the temple, and hath polluted this holy place.†

29 (For they had seen before with him in the city Tróphimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain‡ of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.§

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.||

35 And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek? **

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers? ††

39 But Paul said, I am a man *which*

* Beneficent Jews often aided others in bearing their *charges* for sacrifices, in cases of vows.

† The Jews were always most anxious to keep their temple from being defiled by the presence of Gentiles.

‡ The *chief captain* appears to have been the tribune, who held the chief military command in Jerusalem, in the absence of the procurator.

§ If any were found profaning the temple, the Jews had a privilege or custom of falling upon them. without legal process, through

pretence of zeal, and beating them with staves and stones, even to death.

|| The *castle* was built by the Maccabean prince, John Hyrcanus, before Christ 135, on a steep rock adjoining the north-west corner of the temple. Herod the Great rebuilt it and raised it considerably in height.

** The Apostle, being a Jew, caused astonishment in the captain, when he found him speaking good Greek.

†† *Josephus* relates that an Egyptian Jew did, in the second year of Nero, collect a multitude

am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people.* And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN, brethren, and fathers, hear ye my defence which I make now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them,† they kept the more silence: and he saith,)

3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.‡

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth hear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damas'cus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that, as I made my journey, and was come nigh unto Damas'cus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, what shall I do, Lord? And the Lord said unto me, Arise, and go into Damas'cus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damas'cus.

12 And one Anani'as, a devout man according to the law, having a good report of all the Jews which dwelt there,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men of what thou hast seen and heard.

of followers, and led them to Mount Olivet, where he pretended that the walls of Jerusalem would fall down at his word. Felix dispersed them with some soldiers. By murderers here is meant assassins, who were armed with a short Persian crooked dagger.

* When an Oriental addresses a crowd, he will not bawl out "silence!" to affront them, but lifts up his hand to its extreme height, and moves it backward and forward, and they say to each other, *pasathe*, "be silent."—*Roberts*.

† The native Jews held the Hellenistic Jews, who spake Greek, in considerable contempt; and such Jews could not speak the vernacular dialect in Judea, unless they had resided there

for some time. The Hellenistic Jews had raised the tumult, and what had passed gave the native Jews to understand that Paul was himself an Hellenist. When, therefore, he began to speak in the vernacular dialect, they were naturally surprised.

‡ The teacher was raised on a seat above his pupils, who are thus said to sit at his feet. The expression here is like our phrase "educated under." By the law of the fathers, is meant not the written law of Moses, though the Apostle understood this, but the oral law, the *Misna*, or traditions of the elders. (See Gal. i. 14.)

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.*

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fel-low* from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,†

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging;‡ that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?§

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom.|| And Paul said, but I was *free* born.

29 Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 *As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissension among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the Governor.*

* This mission was completely fulfilled, for we find the Apostle and his companions travelling everywhere through Judea, Phenicia, Arabia, Syria, Cilicia, Pisidia, Lycaonia, Pamphylia, Galatia, Phrygia, Macedonia, Greece, Asia, the isles of the Mediterranean Sea, the isles of the Ægean Sea, Italy, and some add Spain and even Britain.

† Throwing *dust into the air*, when extremely angry, is still a custom in the East, accompanied by such maledictions as evil spirits only could have suggested. "Soon shalt thou be as that," says the enraged miscreant; "thy mouth shall soon be full of it. Look, look thou cursed one; as this dust so shalt thou be." So in Persia aggrieved peasants carry their complaints of their governors, in companies of several hundreds or a thousand, to their prince's gate, when they set themselves to make the most horrid cries, tearing their garments and throwing dust into the air, at the same time demanding justice.

‡ Scourging was inflicted in order to make a

prisoner confess the crime of which he was accused. Slaves or conquered people who revolted were subjected to it.

§ Paul was fastened with leathern straps to the whipping-post, in order to be scourged with rods. But it was not allowed that a freeman of Rome should be so treated. He might be bound with a chain and beaten with a staff; but it was reckoned an insufferable indignity to bind him with thongs or scourge him with rods.

|| The freedom of the city of Rome was oftentimes sold, and more particularly in the reign of the Emperor Claudius. It is plain from many unquestionable authorities, that this freedom was attainable by foreigners in various ways: by merit, by favour, by money, or by being freed from servitude. As it is doubtful whether Tarsus was a Roman Colony, or what the Romans called "municipium" "a free-born;" it is thought that Paul's freedom was received through his ancestors, for some military services, conferred upon them in the civil wars.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by him to smite him on the mouth.*

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?†

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.‡

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.

* It is usual in some parts of the East, especially in Persia, for a person in authority to give orders to smite an offender in the mouth, when he says anything in his presence which does not please him. The blow is usually inflicted with the heel of a shoe, and causes the blood to spirt out, and sometimes even breaks the teeth. Such a blow is considered a grievous indignity.

† *God shall smite thee*, was remarkably fulfilled; for, about five years after this, after his own house had been reduced to ashes, in a tumult begun by his son, Ananias was besieged and taken in the royal palace, where, having in vain attempted to hide himself in an old aqueduct, he was dragged out and slain.—Perhaps the Apostle called Ananias a "whited-wall," in allusion to a white robe worn among

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.§

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

the Jews of the superior orders, or more probably in allusion to the whited walls of buildings, which, though fair outside, were built of the meanest materials.

† Ananias had been dispossessed of his office of *high Priest*, and Jonathan raised to that dignity. On the death of Jonathan the office continued for some time vacant, and it was in this interval that Ananias undertook to fill it, but without any proper authority, so that though he had been, he was not now, in reality, the high priest.

§ It was a practice too common among the zealots of the Jews at that period, to cut off, without any judicial process, those whom they considered as transgressors of the law, and enemies of the people: and the Sanhedrim seem to have countenanced such practice.

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged him, *See thou* tell no man that thou hast showed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesare'a, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night:*

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lys'ias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them:

then came I with an army,† and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.§

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesare'a, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment hall.¶

CHAPTER XXIV.

1 *Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 24 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.*

AND after five days** Anani'as the high priest descended with the

* *Cesarea* was the ordinary residence of the governor of Judea.—The *third hour* was nine o'clock.

† *Felix* was the brother of Pallas, the favourite of the Roman Emperor Claudius; and it was through this influence that he was made governor of Judea. History describes him as a monster of cruelty, avarice and licentiousness.

‡ This *army* means merely the Roman band of soldiers, amounting perhaps to a thousand.

§ *Antipatris* was a city of Samaria, which lay in the road from Jerusalem to *Cæsarea*, about 12 miles from the former place. It was built

by Herod the Great, and so called in memory of his father Antipater.

¶ *Herod's judgment hall, or pratorium*, was a palace and court built by Herod the Great, when he rebuilt and beautified *Cæsarea*. Probably some tower belonging to it might be used as a state prison.

** The distance from Jerusalem to *Cæsares* was 70 miles, and the unwearied pursuit of Paul by the Jews, shows their determined hatred against him.—Going from Jerusalem to any place, was always called "going down," and going to it "going up," as Jerusalem stood on so elevated a spot.

elders, and *with* a certain orator *named* Tertul'us, who informed the governor against Paul.

2 And when he was called forth, Tertul'us began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,*

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes :

6 Who also hath gone about to profane the temple:† whom we took, and would have judged according to our law.

7 But the chief captain Lys'ias came *upon* us, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee : by examining of whom thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor‡ had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself :

11 Because that thou mayest understand, that there are yet but twelve

days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city :

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets :

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.

17 Now after many years I came to bring alms to my nation, and offerings.§

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lys'ias the chief captain shall come down I will know the uttermost of your matter.

23 And he commanded a centurion to

* In thus praising *Felix*, the flattering *Tertullus* probably refers to what *Felix* had done to clear the country of robbers and impostors ; for all historians agree that he was a man of so bad a character, that his government was a plague to all the provinces over which he presided : and as for Judea, its state under *Felix* was so far from being what *Tertullus* here represents, that *Josephus*,—besides what he says of the barbarous and cowardly assassination of *Jonathan* the high priest, by his means—declares that the Jews accused him before *Nero* of insufferable oppressions, and had certainly ruined him, if his brother *Pallas* had not interposed in his favour.

† Could the charge of profaning the temple have been substantiated, the Jews were permitted by the Romans to put an offender to death.

‡ *Felix* had now been governor between five and seven years.

§ These *alms* were the collections which were made among the Gentile churches, particularly in Macedonia, for the poor saints at Jerusalem. (Romans, xv. 25-27, 2 Corinthians, viii. 1-4.) The offerings were, perhaps, for Pentecost, for it was customary for the Jews everywhere to send offerings to the Temple.

keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

23 And after certain days, when Felix came with his wife Drusilla,* which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus† came into Felix' room; and Felix, willing to show the Jews a pleasure, left Paul bound.

CHAPTER XXV.

2 *The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.*

NOW when Festus was come into the province, after three days he ascended from Cesare'a to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul

should be kept at Cesare'a, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesare'a; and the next day, sitting on the judgment seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of all these things before me?

10 Then said Paul, I stand at Cesar's judgment seat,‡ where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.§

12 Then Festus, when he had conferred with the council,|| answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 And after certain days king

* *Drusilla* was daughter to that Herod who beheaded James the brother of John, (xii. 1, 2,) and sister to king Agrippa, (xxv. 13, &c.) She was the lawful wife of Azizus, king of the Emeseniens, who, to obtain her, had submitted to the rites of the Jewish religion; but being a very profligate woman, she had forsaken her husband to live with Felix. Felix had another wife prior to this, whose name was Drusilla also; she was the niece of Antony and Cleopatra.

† *Porcius Festus* was made governor of Judea by Nero; many loud complaints having been made against Felix for his mal-practices.

‡ The seat on which Festus sat, is called *Cesar's judgment-seat*, because it was in a Roman court of judicature, and because Festus, who filled it, personated Cesar himself.

§ A freeman of Rome, when tried, could, if he thought his sentence unjust, make an appeal to Cesar, and even before trial, if he considered he was not treated fairly by the Judge: rather than be judged by the prejudiced Jews, Paul therefore appealed to the tribunal of Cesar. The Cesar here appealed to was Nero.

|| The Roman presidents had a council consisting of their friends, and other chief Romans, in the province.

Agrip'pa* and Berni'ce came unto Cesare'a to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix :

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment seat, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I supposed :

19 But had certain questions against him of their own superstition,† and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus,‡ I commanded him to be kept till I might send him to Cesar.

22 Then Agrip'pa said unto Festus, I would also hear the man myself. To morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrip'pa was come, and Berni'ce, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrip'pa,

and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrip'pa that, after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrip'pa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself :

2 I think myself happy, king Agrip'pa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews :

3 Especially because I know thee to be expert in all customs and questions which are among the Jews : wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews ;

5 Which knew me from the beginning if they would testify, that after the most

* Agrippa was the son of Herod Agrippa, who beheaded James and imprisoned Peter; he had now the tetrarchies of Philip and Lysanias, with part of Galilee, and several towns in Perea. Bernice was his sister, and a woman of the most licentious character, who is said to have lived with her brother in the most scandalous way.

† By superstition, we ought probably here to understand religion only, for Festus would scarcely speak with disrespect of Judaism, while addressing Agrippa, a Jew.

‡ All the Roman emperors assumed the title of Augustus, as well as that of Cæsar, this title having been given to the second Emperor Octavianus.

straitest sect of our religion I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus with authority and commission from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

19 Whereupon, O king Agrip'pa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.*

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrip'pa, believest thou the prophets? I know that thou believest.

28 Then Agrip'pa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that

* The Apostle had not so much displayed his *learning*, as on some occasions; but Festus had, perhaps, heard of it, or he might espe-

cially refer to his deep knowledge of spiritual things, the study of which, he supposed, had disordered his mind.

hear me this day, were both almost, and altogether such as I am, except these bonds.*

30 And when he had thus spoken, the king rose up, and the governor, and Berni'ce, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrip'pa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.†

CHAPTER XXVII.

1 Paul shipping toward Rome, 10 fortelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck; 22, 34, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Ju'lius, a centurion of Augustus' band.

2 And entering into a ship of Adramyttium,‡ we launched, meaning to sail by the coast of Asia; one Ar'istar'chus, a Macedo'nian of Thessaloni'ca, being with us.

3 And the next day we touched at Si'don. And Ju'lius courteously entertained Paul, and gave him liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus,§ because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphyl'ia we came to Myra, a city of Lycia.

6 And there the centurion found a ship of Alexandria|| sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cni'dus,** the wind not suffering us, we sailed under Crete, over against Salmo'ne;

8 And, hardly passing it, came unto a place which is called the fair havens;†† nigh whereunto was the city of Lase'a.

9 Now when much time was spent, and when sailing was now dangerous because the fast was now already past,‡‡ Paul admonished them.

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice and there to winter; which is an haven of Crete, and lieth toward the south west and north west.

13 And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

14 But not long after there arose against it a tempestuous wind, called Euroclydon.§§

15 And when the ship was caught,|||

* By his bonds, he meant the chain which he carried, and by which his hand was bound to the soldier who guarded him.

† After appealing to Cæsar, an inferior judge could neither condemn nor acquit.

‡ Adramyttium, a sea-port town in Mysia, in the Lesser Asia, over-against the island of Lesbos.

§ Cyprus was the island of that name in the Mediterranean Sea.

|| Alexandria, a chief city of Egypt, built by Alexander the Great, from whom it took its name; it had a famous haven or port.

** Cnidus, a city and promontory in Doris in the Chersonese, or peninsula of Caria, famous for the marble statue of Venus, made by Praxi-

teles.—Salmons, a promontory on the eastern side of Crete.

†† The fair havens seem to have been more of a road than harbour, affording good anchorage on the south-east side of Crete.—Lasea was on the shore near the fair havens.

‡‡ The time after the fast, that is the great fast of expiation, (Lev. xix. 29,) answers to the latter end of our September. This was about the time of our autumnal equinox, when the Mediterranean Sea was sufficiently tempestuous.

§§ Euroclydon seems to have been the wind now called "a Levanter," which blows a hurricane in all directions.

||| Caught signifies here, being borne away by the wind.

and could not bear up into the wind, we let *her* drive.

16 And running under a certain island which is called Clau'da,* we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship;† and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lighted the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.‡

21 But after long abstinence Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in A'dria,§ about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty fathoms; and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern,|| and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.**

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken *it*, he began to eat.

* *Clauda*. The Eastern people are accustomed to have their skiffs in the sea, fastened to the stern of their vessels, as appears to have been done in this instance.

† *Undergirding the ship* was probably what is now called "frapping," done by putting large ropes under the keel and over the gunwale, and is used when a ship, by labouring hard in the sea, breaks the bolts in her sides, and this keeps her from parting.—There were two remarkable quicksands on the African coast, the Syrtis Major, and the Syrtis Minor; the former near the coast of Cyrene, the latter not far from Tripoli. These were dangerous from their constantly shifting about, so that there was no ascertaining exactly in what quarter they might be.

‡ The mariner's compass was not then known, and seamen were guided in the day by the *sun*, and at night by the *stars*. But these were now concealed from view by the intervening of thick clouds.

§ *Adria* means here the Adriatic Sea.—By the decrease in the quantity of fathoms, they knew that land was near; the water were now about thirty yards deep.

|| It is not usual in modern navigation to cast out anchors from the stern, or hinder part of the ship; but the ancients did so, and to this day the Egyptian ships carry their anchors at their stern, and never at their prow.

** Not that they could have lived wholly without food, during fourteen days, but they had taken no regular meal.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors they committed *themselves* unto the sea, and loosed the rudder bands,* and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seast met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first into the sea, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

* It would seem that ancient ships had more rudders than one, and that these were fastened by *bands* or ropes in some particular position. Some of the Indian ships have now three rudders.

† They landed on a cape: the place is now called, la cala di S. Paola, on the north-west side of Malta.

‡ The learned Bryant has argued that this was "Melite Illyrica" in the Adriatic Gulf, the Illyrian people being known as barbarians; but numerous learned writers agree that it was *Malta*, in the Mediterranean Sea, between Sicily and Africa. In this opinion they are supported by the tradition of the island: besides, the other place is out of the track in which the Euroclydon must have driven the vessel.

§ The Greeks were accustomed to call all

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the Barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded, and some believed not. 30 Yet he preacheth there two years

AND when they were escaped, then they knew that the island was called Mel'ita.†

2 And the barbarous‡ people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper|| out of the heat, and fastened on his hand.

4 And when the barbarians saw the venomous beast** hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.††

7 In the same quarters were possessions of the chief man of the island, whose name was Pub'lius; who received

people barbarous, who did not speak their language, and Luke seems here to have adopted their style.

|| The viper is the most venomous and fatal of all serpents; the Scythian darts dipped in viper's blood, on the slightest touch caused speedy death.—The poisonous vipers of Italy and Africa do not, like some species of harmless snakes with us, wind around a person's hand, but dart upon and bite them at once, and keep fast hold.

** The ancients thought that vipers were sent by Heaven to punish the most enormous crimes.—*Beast* is here rather an unfortunate translation, "creature" would have been more proper.

†† The people probably took the Apostle for Hercules, who was worshipped in the island, and to whom was attributed the power of curing the bite of venomous reptiles.

us, and lodged us three days courteously.

8 And it came to pass, that the father of Pub'lius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases, in the island, came, and were healed:

10 Who also honoured us with many honours; and when we departed they laded us with such things as were necessary.

11 And after three months we depart-

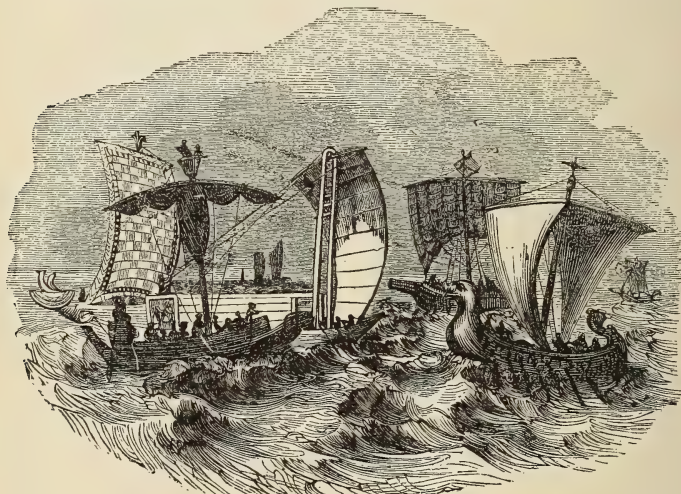
ed in a ship of Alexan'dria, which had wintered in the isle, whose sign was Castor and Pollux.*

12 And landing at Syr'acuse,† we tarried there three days.

13 And from thence we fetched a compass, and came to Rhe'gium;‡ and after one day the south wind blew, and we came the next day to Pute'oli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum,§ and The three



Ancient Egyptian and Roman Ships.

* The figures of these two supposed deities were painted on the forepart of the ship, being thought by the heathen to be propitious to mariners.

† *Syracuse* is the metropolis of the island of Sicily. It was founded upwards of 700 years before the Christian era, by Archius of Corinth. It originally contained five cities within its walls, and was therefore called Pentapolis. In its flourishing state it contained 1,200,000 inhabitants, and extended 22 miles. It maintained an army of 100,000 foot and 10,000 horse, and a navy of 500 vessels. Here also, the arts and commerce flourished. It was reduced by

the Romans, B. C. 212, and was brought very low. There are still some valuable ruins, attesting its former magnificence. It is now two miles in circumference, with a population of 15,000. There has always been much intercourse between Malta and Sicily.

‡ *Rhegium*, a city and promontory of Calabria in Italy, now called "Rheggio."—*Puteoli* is now called by the Italians, *Puzzuoli*; this town is near Naples.

§ *The Appii Forum* and the three taverns, towns that lay in the Appian way to Rome, the former distant from that city 51 miles, and the latter 33.

taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who, when they had examined me, would have let me go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him

a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,†

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

* To this soldier he was, however, chained, according to the Roman custom.

† But Paul was a state prisoner, and always under the eye of the soldier who guarded him. Yet his liberty, so far was a favour which he

obtained, perhaps owing to the letter of Festus, by which it appeared that he was no malefactor, or more probably owing to the intercession of the Centurion, who had been very kind to him.

THE
EPISTLE OF PAUL THE APOSTLE
TO THE ROMANS.

VARIOUS Churches were formed by the Apostle and his fellow-labourers. To strengthen their faith, reconcile differences, and for other purposes the Epistles were written. This, it is thought, was written before Paul had visited Rome, A. D. 58.

CHAPTER I.

1 *Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it sheweth 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.*

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh ;

4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead :

5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name :

6 Among whom are ye also the called of Jesus Christ :

7 To all that be in Rome, beloved of God, called to be saints : Grace to you and peace from God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.†

9 For God is my witness, whom I serve with my spirit in the gospel of his Son,

that without ceasing I make mention of you always in my prayers ;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established ;

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians ; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

* *Paul commences his Epistle by prefixing his name, designation and title ; this was the ancient mode of writing epistles. instead of subscribing the name as we do now*

† *The whole world, was a phrase often used for the whole Roman Empire.*

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness ;

19 Because that which may be known of God is manifest in them ; for God hath showed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead ; so that they are without excuse :

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.*

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.†

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves :

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.‡ Amen.

26 For this cause God gave them up unto vile affections : for even their women did change the natural use into that which is against nature :

27 And likewise also the men, leaving the natural use of the woman, burned

in their lust one toward another ; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness ; full of envy, murder, debate, deceit, malignity ; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful :

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

CHAPTER II.

1 *They that sin, though they condemn it in others, cannot excuse themselves.* 6 *and much less escape the judgment of God,* 9 *whether they be Jews or Gentiles.* 14 *The Gentiles cannot escape,* 17 *nor yet the Jews.* 25 *whom their circumcision shall not profit, if they keep not the law.*

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest doest the same things.

* The writings of Plato, Xenophon, Plutarch, Cicero, and other philosophers, which still remain, prove that the learned heathens had some general knowledge of God, and of the duties of men towards each other ; yet they glorified *him not as God* ; but the objects of their worship were either the works of God or idols.

† What folly could exceed the idolatries of the most celebrated ; and as to the arts, the most cultivated of nations, Chaldea, Egypt, Greece, Rome, &c. ; which consisted in worshipping imaginary beings, whom they described under characters the most worthless and licentious. What infatuation was the worship of the images of men—of birds, beasts and reptiles ; and the superstitious regard to charms,

times, flight of birds, appearances of the entrails of sacrifices, extraordinary natural phenomena, &c. Those were not things believed and practised by the vulgar only, but by the philosophers ; such as Socrates, Cicero and Plato ; who while they spake of God as the governor and maker of all things, practised idolatrous worship, and taught conformity to the rites of the most absurd and impure superstitions.—Among the objects of idolatrous worship were even the crocodile and scarabæus, and all kinds of serpents !

‡ Their system of idolatry produced all kinds of impurity, for their highest objects of worship were characters of the most abandoned stamp ; such were Jupiter, Apollo, Mars, Venus, &c.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them that do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds:

7 To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile;

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which show the work of the law written in their hearts, their conscience

also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another;)

16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, thou art called a Jew,* and retest in the law, and makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?†

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?‡

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

* The name *Jew* originally belonged to any person of the tribe of Judah, which soon included under it the Benjamites; but after the Babylonish captivity it became the name of the whole nation of Israel; because they were chiefly members of the tribe of Judah who returned to their native country. As their religion was so different from the idolatry of the surrounding nations, the name came to be

applied to all who worshipped the true God, and enjoyed the benefit of a divine revelation.

† Paul here unfolds the hypocrisy of the Jews, and exhibits their vices concealed under so fair an exterior.

‡ They committed *sacrilege* by sanctioning the grossest iniquities, of which the temple was made the receptacle, and profaning the most holy things.

28 For he is not a Jew which is one outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

CHAPTER III.

1 *The Jews' prerogative: 3 which they have not lost: 9 howbeit the law convinceth them also of sin: 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only: 31 and yet the law is not abolished.*

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles* of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man.)

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? are we better *than they*? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

* Some think that the Scriptures are called the oracles of God, with reference to the oracular answers which the high-priest delivered when he consulted the Lord by the breast-plate

of Judgment: implying that they were altogether, in word as well as in sense, the communications of God. "All Scripture is given by inspiration of God."

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

1 *Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.*

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works.

7 *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.*

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircum-

cision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that what he had promised he was able also to perform.

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, and was raised again for our justification.

CHAPTER V.

1 *Being justified by faith, we have peace with God, 2 and joy in our hope, 8 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved, being reconciled, 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ, 20 Where sin abounded, grace did superabound.*

THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ.

2 By whom also we have access* by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope;

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.†

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.‡

12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)

18 Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where

* Access or approach here, is a term borrowed from the usage of Eastern courts, where an official person conducted the stranger into the presence of the king. Our conductor is Jesus Christ.

† The difference between the *righteous* and *good* man is, that the former would injure no

one, but act justly in everything; but the latter would, in addition, do all the good he could to others. The Jews made many such delicate distinctions.

‡ The word *atonement* is a contraction of "at-one-ment," and signifies a reconciliation, uniting two divided parties as *one*.

sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

1 *We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 18 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.*

WHAT shall we say then? shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:*

6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments† of righteousness unto God.

14 For sin shall not have dominion over you; for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.‡

19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.||

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the wages of sin is death;**, but the gift of God is eternal life through Jesus Christ our Lord.

* By an elegant metaphor, the Apostle compares Christ, who died and was buried, and rose again from the dead, to a plant, which being covered in the earth, germinates in due time.

† *Old man*, the Scripture term for the corrupt nature of man.

‡ *Instruments* properly signify *weapons*. Do not make the members of your body to fight in the service of sin.

§ Here is an allusion to the transfer of slaves resulting from conquest.

|| Under the image of death, most terrible to human nature, the ancients shadowed forth misery of every kind, and the reverse by life.

** Sin is here personified as a king, and he pays his soldiers death, as their *wages* or allowance. Wages here means any meats, &c., for in these soldiers were paid.

CHAPTER VII.

1 *No law hath power over a man longer than he liveth.* 4 *But we are dead to the law.* 7 *Yet is not the law sin,* 12 *but holy, just, good,* 16 *as I acknowledge, who am grieved because I cannot keep it.*

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.*

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.†

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the com-

mandment, wrought in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.

13 Was then that which is good made death unto me?‡ God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.

15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that, when I would do good, evil is present with me.

* In the Old Testament the relation of God to his chosen people is sometimes represented under the similitude of a marriage solemnized at Mount Sinai; and in consequence, God is represented as calling himself their husband; hence the fitness of this illustration.

† Under the Mosaic economy, the husband could divorce his wife almost at pleasure; but where is the precept giving the like liberty to the wife? This would have been contrary to the genius of Eastern manners and customs. This seems to be the reason why the Apostle

has chosen the woman, in this case, in order to exhibit an example of obligation while the life of the parties continues.

‡ Wholesome food, or a valuable medicine, through a diseased state of the body, or when taken improperly, may occasion death, contrary to its general and proper tendency; but poison kills, as a cause, by its native efficacy. The law may occasion death through man's depravity, but sin is the poison that causes death. The fault is not in the law, but in man's sinful propensities.

22 For I delight in the law of God after the inward man :*

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am ! who shall deliver me from the body of this death ?†

25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God ; but with the flesh the law of sin.

CHAPTER VIII.

1 *They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh, 6, 14 and what good of the Spirit : 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from his love ?*

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh :

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do

mind the things of the flesh ;‡ but they that are after the Spirit the things of the Spirit.

6 For to be carnally minded *is* death ; but to be spiritually minded *is* life and peace.

7 Because the carnal mind *is* enmity against God : for it is not subject to the law of God, neither indeed can be.

8 So then, they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin ; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die : but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit of God, they are the Sons of God.

15 For ye have not received the spirit of bondage again to fear ; but ye have received the Spirit of adoption,§ whereby we cry, Abba, Father.

16 The Spirit itself beareth witness

* The *inward man* signifies the mind, the inner and thinking part of man.

† It has been conjectured by the learned Dr. Doddridge, that there is an allusion here to the horrible punishment of ancient times, adverted to by Virgil, (*Æneid*, viii. 483-488,) of fastening a living body to a dead one, the corrupt body being here viewed by the Apostle as such an incumbrance to the spiritual man.

‡ By *flesh*, understand the impetus of mere animal appetite, like the brute, seeking sensual enjoyment only.

§ *Adoption* is a word taken from the civil law, and was much in use among the Romans in the Apostle's time ; when it was a custom for persons who had no children of their own, and were possessed of an estate, in order to

prevent its being divided, or descending to strangers, to choose any they liked, and consider them in future as their children, and so give them a right to their estates. They also gave them their name, and treated them in every respect as their offspring ; looking in return from them for the affection and duty of children.—Slaves have the *spirit of bondage*, and abstain from offences for the fear of punishment ; but children will abstain, from a principle of love. By the *spirit of adoption* is meant the confidence of children. *Abba* is a Syriac word, signifying "My Father." The Jewish bond-servants durst not presume to address their masters as *Father*. It therefore intimates the being authorized to claim the rank of God's child.

with our spirit, that we are the children of God :

17 And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified together.*

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope,

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

24 For we are saved by hope : but hope that is seen is not hope : for what a man seeth, why doth he yet hope for ?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will* of God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

29 For whom he did foreknow, he

also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover, whom he did predestinate, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

31 What shall we then say to these things ? If God *be* for us, who *can be* against us ?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things ?

33 Who shall lay any thing to the charge of God's elect ? *It is* God that justifieth.

34 Who *is* he that condemneth ? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ ? *shall* tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword ?

36 As it is written, For thy sake we are killed all the day long ; we are accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

* According to the custom of all nations, it was a law among the Jews, as well as among the Romans, that adopted sons, in respect of

inheriting, were equal with natural. (See v. 15, note.) It intimates that God treats his adopted children, as parents do their legal heirs.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh :*

4 Who are Israelites ; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ;

5 Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel, which are of Israel :

7 Neither, because they are the seed of Abraham, *are they* all children : but, in Isaac shall thy seed be called.

8 That is, They which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

10 And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac ;

11 (For the *children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth ;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then ? *Is there* unrighteousness with God ? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that will-eth, nor of him that runneth, but of God that showeth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have* mercy, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault ? for who hath resisted his will ?

20 Nay but, O man, who art thou that repliest against God ? Shall the thing formed say to him that formed *it*, Why hast thou made me thus ?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour ?

22 *What* if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction :

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles ?

25 As he saith also in Osee, I will call them my people, which were not my people ; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them *Ye are* not my people ; there shall they be called the children of the living God.

27 Esai'as also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved :

28 For he will finish the work, and cut *it* short in righteousness : because

* The strong expression here used by the Apostle probably signifies, that so great was his love for his countrymen, that to prevent their ruin, he could even make himself a voluntary offering, or expiatory sacrifice—an ana-

thema, a person separated to destruction. This way of speaking signified the highest degree of patriotism or public spirit, to die to prevent any public calamity. The expression is evidently hyperbolic.

a short work will the Lord make upon the earth.

29 And as Esa'ias said before, Except the Lord of Sab'aoth* had left us a seed, we had been as Sodoma, and been made like unto Gomo'rrah.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

CHAPTER X.

5 *The scripture sheweth the difference betwixt the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 18 and that the Gentiles shall receive the word, and believe. 19 Israel was not ignorant of these things.*

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of

faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel. For Esa'ias saith, Lord, who hath believed our report?

17 So then faith cometh by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people,

* Sab'aoth is a Hebrew word, which signifies hosts, and is sometimes used to denote the sun, moon, and stars, and also the angels. The Lord of Sab'aoth is one of the titles of the

Deity, denoting his supreme dominion over the universe, and particularly over the different orders of angels, who, on account of their multitude, are called hosts.

and by a foolish nation I will anger you.

20 But Esai'as is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

CHAPTER XI.

1 *God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not insult upon them: 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.*

I SAY then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Eli'as? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars;* and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the *image* of Ba'al.

5 Even so then at this present time also there is a remnant according to the election of grace.

6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back away.

11 I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead?

16 For if the first fruit *be* holy, the lump is also *holy*: and if the root *be* holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell,

* According to law, there was only one altar for sacrifice, and that in the place where God had fixed his peculiar residence. But, as at first no certain place was appointed, altars were raised to God in various parts of the country,

generally in those spots sacred on account of God having on some occasion manifested there his glory. 1 Sam. vii. 17; xi. 15; xvi. 2, 3; 1 Kings xviii. 30, 32. By the law, the altars of God were made of earth. Exod. xx. 24.

severity; but toward thee, goodness, if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be grafted in: for God is able to graff them in again.

24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural *branches*, be grafted into their own olive tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him,

and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

CHAPTER XII.

1 *God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend, every one, on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.*

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.*

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect, will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office:

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on our ministering: or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness.

9 *Let* love be without dissimulation.

* Here is a beautiful and instructive allusion to the legal oblation of the *bodies* of beasts or birds, in representing the spiritual sacrifices that Christians are called to offer, in the solemn surrender of their own selves to the Lord. The bodies of creatures that died of themselves

were not to be eaten by the Israelites, (Deut. xiv. 21.) much less were they to be offered in *sacrifice*, but such only as were *living*, which the offerers presented to the Lord, and brought to the priest to put them to death. (Lev. xvii. 5; 2 Chron. xxix. 21, 22.)

Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord;

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. *Be* not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.*

21 *Be* not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 *Subjection and many other duties, we owe to the magistrates.* 8 *Love is the fulfilling of the law.* 11 *Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.*

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience sake.

6 For for this cause pay *ye* tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues: tribute† to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

* The metaphor in this verse is supposed to be taken from the melting of metals, by covering the ore with burning coals. This being understood, the meaning will be, "In so doing thou wilt mollify thine enemy, and bring him

to a good temper." This is likely to be the general effect, though it may admit of exceptions.

† *Tribute* seems to denote a tax levied on persons and estates; *custom*, on goods or merchandise.

14 But put ye on the Lord Jesus Christ,* and make not provision for the flesh, to fulfil the lusts thereof.

CHAPTER XIV.

3 *Men may not condemn nor condemn one the other for things indifferent: 13 but take heed that they give no offence in them: 15 for that the apostle proveth unlawful by many reasons.*

HIM that is weak in the faith receive ye, but not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.†

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.‡

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.§

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

14 I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ, is acceptable to God and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have it to thyself before God. Happy is he that condemn-

* Putting on Christ means, "assimilate yourselves to him, follow his example." The Greek writers often use the phrase, which seems to be taken from the theatre, where the actors assume the name and attire of the persons they represent. Plutarch says, that the kings of Persia, on the day of their coronation, put on a robe which the first Cyrus had worn before he was king, to remind them of imitating his exemplary temper and conduct.

† Many believing Jews still observe their ancient feast-days, but others looked upon those feast-days as abrogated by Christ. These matters were to be regulated by conscience.

‡ The Gentile Christians freely ate all kinds of meat. The Essenes, a Jewish sect, abstained from all kinds of animal food, and contented themselves with a vegetable diet. Some converts from this sect, who adhered to their old practice, may be here alluded to.

eth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith is sin.

CHAPTER XV.

1 *The strong must bear with the weak, 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all, 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 28 and promiseth to see them, 30 and requesteth their prayers.*

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus:

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers:

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, *Esa'ias* saith, There

shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum. I have fully preached the Gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whosoever I take my journey into Spain,* I will come to you: for I

* Whether Paul ever accomplished his purpose of visiting *Spain*, is a matter of doubt. There is no historical record of his having done so, either in the New Testament or in the early ecclesiastical writers, though most of those

writers seem to have taken it for granted. His whole plan was probably deranged by the occurrences at Jerusalem, which led to his long imprisonment at Cæsarea, and his being sent in bonds to Rome.

trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedo'nia and Acha'ia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea;* and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

CHAPTER XVI.

3 *Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences: 21 and after sundry salutations endeth with praise and thanks to God.*

I COMMEND† unto you Phe'be our sister, which is a servant of the church which is at Cenchre'a:

2 That ye receive her in the Lord, as

becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Prisci'lla and Aq'uila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well-beloved Epene'tus, who is the first fruits of Acha'ia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andron'icus and Junia, my kinsmen, and my fellow prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Ur'bane', our helper in Christ, and Sta'chys my beloved.

10 Salute Ape'lles, approved in Christ. Salute them which are of Aristobu'lus' household.

11 Salute Hero'dion my kinsman. Greet them that be of the household of Narcis'sus, which are in the Lord.

12 Salute Tryphe'na and Trypho'sa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Asyn'critus, Phle'gon, Her'mas, Pat'robas, Her'mes, and the brethren which are with them.

15 Salute Philol'ogus, and Julia, Ne'reus, and his sister, and Olym'pas, and all the saints which are with them.

16 Salute one another with an holy kiss.‡ The churches of Christ salute you.

17 Now I beseech you, brethren, mark,

* How much reason Paul had to dread the violence of the unbelieving Jews, is evident from the history given of his visit to Jerusalem, in the Acts of the Apostles. They endeavoured to destroy his life, accused him to the Roman Governor, and effected his imprisonment for two years in Cæsarea, whence he was sent in chains to Rome.

† It was usual to give letters of commendation of a member of one church to those of another. (See 2 Cor. iii. 1.) The person here recommended seems to have been the bearer of this letter; as she dwelt at Cenchrea, it is probable she was a Grecian, as is her name.

‡ In some countries the *kiss* of friendship is still common. It is supposed to have been of

them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

21 Timo'theus my workfellow, and Lucius, and Jason, and Sospater, my kinsmen, salute you.

22 I Ter'tius,* who wrote *this* epistle, salute you in the Lord.

23 Gai'us mine host, and of the whole church, saluteth you. Eras'tus the chamberlain of the city† saluteth you, and Quar'tus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, and sent by Phebe, servant of the church at Cenchrea

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

The church of Corinth was founded by the Apostle Paul, as recorded in Acts xviii. 1-19. There were great divisions in this church, which occasioned the interference of the apostle, written about A. D. 56.

CHAPTER I.

1 *After his salutation and thanksgiving, 10 he exhorteth them to unity, and 12 reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, and 26 calleth not the wise, mighty, and noble, but 27, 28 the foolish, weak, and men of no account.*

PAUL, called to *be* an apostle of Jesus Christ through the will of God, and Sos'thene's *our* brother,

2 Unto the church of God, which is at

Corinth,‡ to them that are sanctified in Christ Jesus, called to *be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 Grace *be* unto you, and peace, from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;

oriental origin, and was borrowed from the Jewish synagogue. The men and women did not kiss each other indiscriminately; the men saluted the men only, and women none but their own sex, as their separate places in the church or the synagogue seemed to require.

* Tertius was the amanuensis employed on

this occasion. From his name he seems to have been a Roman.

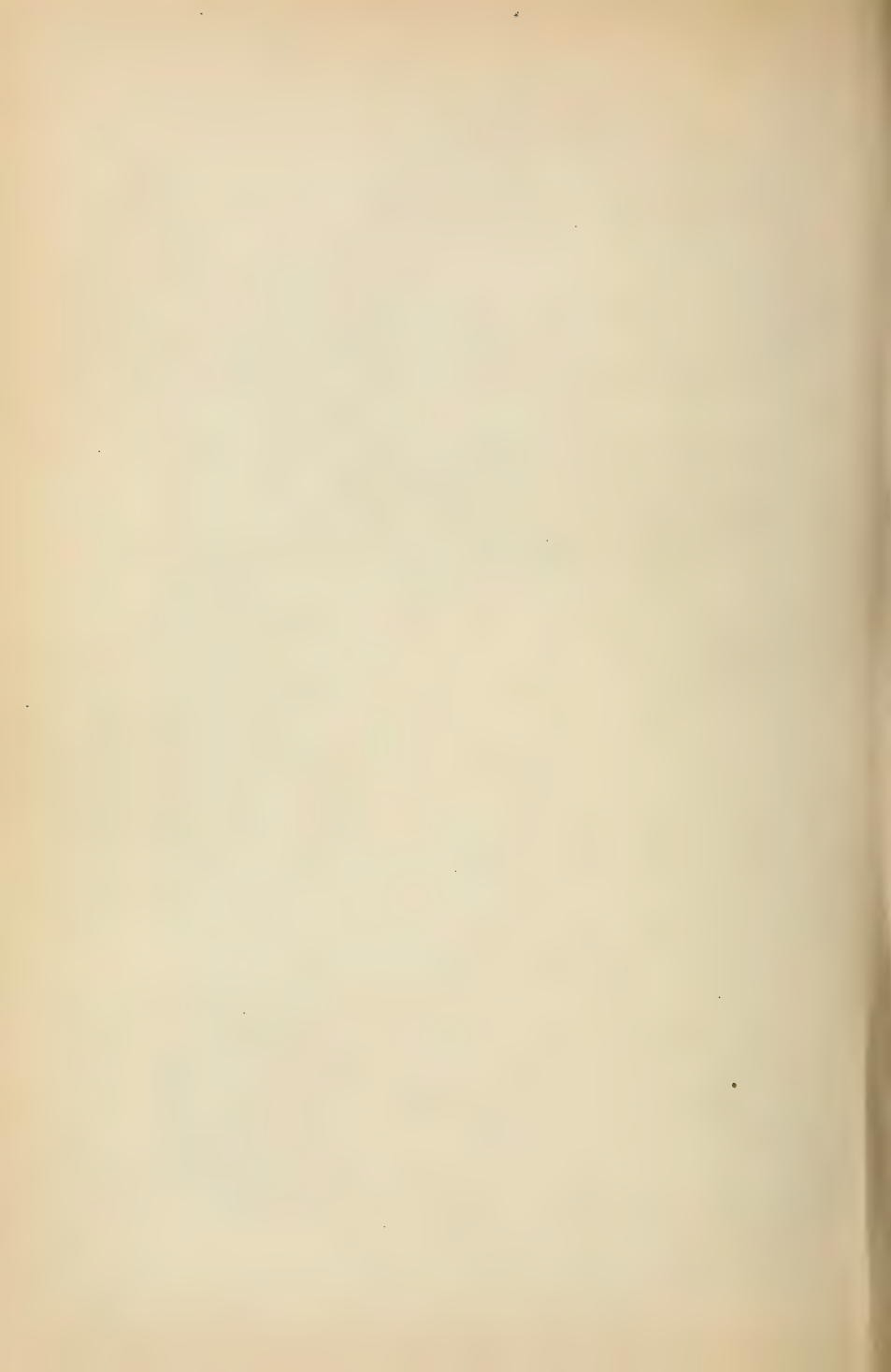
† Chamberlain of the city seems to have been an office of considerable rank. Erastus was treasurer of Corinth; he had the care of the city chest, and distributed the public money.

‡ (For account of Corinth, see Acts xviii. 1.)



THE
PARABLE
OF THE
SOWER

MATT. XIII.



5 That in every thing ye are enriched by him, in all utterance, and in all knowledge;

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

8 Who shall also confirm you unto the end, *that ye may be blameless in the day of our Lord Jesus Christ.*

9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.*

11 For it hath been declared unto me of you, my brethren, by them *which are of the house of Chloe*, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the

scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to naught things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

CHAPTER II.

He declareth that his preaching, 1 though it bring not excellency of speech, or of 4 human wisdom: yet consisteth in the 4, 5 power of God: and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.*

* The Apostle here evidently alludes to that nice and studied choice of language, to those gracefully-turned sentences, and to that skill

of arrangement in discourse and argument, which was so much an object of regard with the Greek rhetoricians.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing words of man's wisdom, but in demonstration of the Spirit and of power:

5 That your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:

7 But we speak the wisdom of God in a mystery, *even* the hidden wisdom, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth

all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

CHAPTER III.

2 *Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, is nothing. 9 The ministers are God's fellowworkmen. 11 Christ the only foundation. 16 Men the temples of God, which 17 must be kept holy. 19 The wisdom of this world is foolishness with God.*

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to *bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this

foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men. For all things are yours;

22 Whether Paul, or Apol'los, or Ce'phas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's; and Christ is God's.

CHAPTER IV.

1 *In what account the ministers ought to be had.* 7 *We have nothing which we have not received.* 9 *The apostles spectacles to the world, angels, and men,* 13 *the filth and off-scouring of the world:* 15 *yet our fathers in Christ,* 16 *whom we ought to follow.*

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful

3 But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and to Apol'los for your sakes; that ye might learn in us not to think of *men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us; and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.*

10 We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.†

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it:

13 Being defamed, we entreat: we are made as the filth of the world, and

* This is an allusion to the Roman spectacles. In the morning men were brought forth armed to fight with wild beasts; at noon, gladiators were brought forth naked to fight with the sword, and he that then escaped was only kept for slaughter another day: so that those men might be called "men appointed for death;"

and this being the last appearance upon the theatre for that day, they are said to be "set forth" the last.

† The poor victims in the theatre were treated as if they were fools; they were hooted, mocked, and variously insulted: and, in like manner were the Apostles treated.

are the offscouring of all things unto this day.*

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timo^{theus}, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

1 *The incestuous person* 6 *is cause rather of shame unto them, than of rejoicing.* 7 *The old leaven is to be purged out.* 10 *Heinous offenders are to be shunned and avoided.*

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.†

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.‡ For even Christ our pass-over is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle, not to company with fornicators:

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

* When a city was under any great calamity, the heathen used to choose out some very base, vile, and sordid person, whom they burnt in pitch, and cast the ashes with imprecations into the sea, for the purification of the city. This is what is meant by *the filth of the world*; and *the offscouring of all things* may mean only the same thing, namely, the vilest refuse creatures in a city; such as used to be the expiation in a public calamity; or, else it signifies the dirt and filth which scavengers rake together in the street, and carry to the dunghill.

† The Corinthians were infamous, even to a proverb. The practice of a man taking to

himself his father's wife, as though she were his own wife, was so unnatural, that though it existed among the Moors, Ethiopians, Medes, Persians, and Arabians, yet it was not allowed among the more civil and cultivated nations, as the Grecians and Romans, and never mentioned but with detestation and abhorrence.

‡ The allusion here is to the Jewish custom of casting out all leaven from the houses before the celebration of the Passover, the not doing of which exposed the party offending to the penalty of being cut off from the congregation of Israel. This search was made by the light of a lamp, and every corner was carefully explored

CHAPTER VI.

1 *The Corinthians must not vex their brethren, in going to law with them: 6 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.*

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded?

8 Nay, ye do wrong, and defraud, and that your brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.*

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things

are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 *He treateth of marriage, 4 showing it to be a remedy against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.*

NOW concerning the things whereof ye wrote unto me: *It is good for* a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife.

* The sins here enumerated were those for which Corinth was famous.

5 Defraud ye not one the other, except *it* be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

18 Is any man called being circumcised? let him not become uncircum-

cised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let every man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman; likewise also he that is called, *being* free, is Christ's servant.

23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

25 Now concerning virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress, *I say*, that *it* is good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried

woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he be haveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

38 So then he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better.*

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

CHAPTER VIII.

1 *To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren: 11 but must bridle our knowledge with charity.*

* Daughters were kept very reclude in Greece. It was in the power of the father to give them in marriage or not; but among the Jews early marriage was thought a duty: and, indeed, both among the Jews and Greeks celibacy was reckoned dishonourable. Some fathers might, therefore, think it sinful to restrain their daughters from marriage; while others, following the opinions of a sect called the Essenes, and the more rigid philosophers, fancied that they acted properly in restraining them. The Corinthians, therefore, judged it necessary to consult the Apostle, who, in this instance, gave the preference to a single life, because the young persons would be exposed less to the evils of a most corrupt society, and also to those difficulties which those who were encumbered with families were called to endure in days of persecution.

† It was customary among the Pagan idola-

NOW as touching things offered unto idols, we know that we all have knowledge.† Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many),‡

6 But to us *there is but* one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak, is defiled.

8 But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9 But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

ters to offer oxen, sheep, and other animals, that were fit for food, in sacrifice to their gods. Part of these sacrifices were consumed on the altars, and the remainder was divided in various shares between the priest and the officers, who feasted on them, and invited their friends to the entertainment, sometimes in the idol-temple, and at others in their own houses, and what was not thus disposed of was often sold in the market. (Ch. x. 25.) Now, lest they should in any way give, or seem to give, countenance to idolatry, by eating what had been offered to idols, the Corinthians wrote for the Apostle's opinion to guide them in their conduct.

† The Egyptians, Grecians, Romans, and others, had idol gods almost without number; and even among the Jews, who had fallen into idolatry, their gods were according to the number of their cities. The name Lord or Baal, was also often given to their idol gods.

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

CHAPTER IX.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any in matters indifferent. 24 Our life is like unto a race.

AM I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife,* as well as other apostles, and as the brethren of the Lord, and Ce'phas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or

who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

10 Or saith he it altogether for our sakes? For our sakes, no doubt, *this* is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others be partakers of *this* power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live *of the things* of the temple?[†] and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity

* In the Eastern countries, when people of condition travelled, they either lodged with their acquaintance, or carried servants with them, who provided such things as were necessary to their accommodation in the lodging-houses. In the Gentile countries, where the Apostles preached, they had no acquaintance nor friends with whom they could lodge; and, therefore, some of them, particularly the brethren of the Lord and Peter, found it necessary to carry about with them a wife, to make provision for them, at the expense of those to whom they preached. This right, Paul told the Corinthians, belonged as much to him and to Barnabas as to the other Apostles.

† The employment of the priests in the temple was to slay the sacrifices, take off their skins, cut them into pieces, lay them in order with the wood upon the altar, and burn them. And

the priests and Levites were always occupied, some doing one thing, and some another; some slew the sacrifice; others sprinkled the blood; some took away the ashes; others laid the wood; others brought up the parts of the sacrifice when slain, skinned, and cut asunder, and laid them on the altar, and these partook with the altar; some parts the altar devoured, being consumed by fire upon it; but then there were other pieces which, by law, were reserved for the priests and upon which they and their families lived; besides, they had the tithes and first-fruits, and other oblations and presents, in money or goods, brought thither, nor had they any other way of living and supporting their families; for the priests and Levites had no inheritance among the children of Israel, and, therefore, provision was made for them in this way.

is laid upon me; yea, woe is unto me if I preach not the gospel!

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under

the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the



Olympic Games.

* The Apostle here alludes to the well-known athletic games at Corinth, where the racers, wrestlers, and boxers, submitted to great privations, in order to prepare them for winning the prize. These games were celebrated with extraordinary pomp and splendour, every fourth year, on the isthmus which joined the Peloponnesus to the main land, and on a part of which the city of Corinth stood. There were, in Greece, four species of games—the Pythian or Delphic, the Isthmian or Corinthian, the Nemean, and the Olympic. On these occasions persons were assembled from all parts of Greece, and the time during which they continued was devoted to extraordinary festivity and amusement. The games were all substantially of the same nature, but the Isthmian, or

Corinthian, were those to which the Apostle here makes allusion. The illustrations of the Apostle are also chiefly taken from the *stadium*, or foot race, the course for which was 300 cubits long. All ran for the prize who entered the lists, and usually there were many racers who contended. One only, however, received the prize—the victor, and he alone. The prize which was conferred was a wreath of olive, at the Olympic games; a wreath of apples at Delphi; of pine at the Isthmian; and of parsley at the Nemean games. But this was not all, for the victors received the plaudits of the multitude, and on their return home they rode in a triumphal chariot: the walls of the city were broken down to give them entrance; and, in many cities, a subsistence was given them

mastery is temperate in all things.* Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:†

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.‡

CHAPTER X.

1 *The sacraments of the Jews are types of ours, 7 and their punishments, 11 examples for us. 14 We must flee from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.*

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.||

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

out of the public treasury, and they were exempted from taxes. *Cicero* says, that a victory at the Olympic games was not much less honourable than a triumph at Rome. When the Apostle says, *so run that ye may obtain*, it is evident that he means, that, in the Christian race, the prize is to be obtained by many, but it must be obtained by an attention to Scripture rules: as, in the races, the path was marked out by white lines or posts, and he who trespassed beyond these lines lost the prize, even though he were the first to reach the goal.

* Every one that endeavoured to obtain a victory in boxing, or pitching the bar or quoit, pursued a course of the most temperate living. He was previously trained, during twelve months, by an experienced teacher of the gymnastic arts, and his eating, drinking, walking, and sleeping were determined, as to time and quantity, by rule, while he was constantly exercised in the art for the prize of which he meant to contend. And if he gained the prize it was but corruptible, a mere fading wreath, that would soon wither on his brow.

† Here the metaphor is changed to boxing, and alludes to the habits of the pugilists before

they entered the lists, who were accustomed to exercise their limbs with the gauntlet, in order to acquire greater skill and dexterity. They flung about their arms as if engaged with an actual combatant, and this was called *beating the air*, and came to be a proverbial expression, applied to those who missed their aim of an object.

‡ Here the allusion refers to the practice of boxers, to their striking under the eye, and to that of wrestlers throwing down their adversaries: both, indeed, being often combined in a game called the *pancratium*. The lesson taught by the Apostle is, that the Christian should aim at the conquest and control of the corrupt and unruly passions, lest in the end he should be like the unsuccessful competitor, "a castaway," that is, "one disapproved of the Judge, as not having fairly deserved the prize." In these comparisons there is necessarily a limit, the racers and boxers *winning* their crown, whereas the Christian's crown is the reward of *grace*. || The festival sports followed after eating and drinking in honour of idols, and not only included every kind of mirth as here implied, but also every sort of iniquity.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing?

20 But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.*

22 Do we provoke the Lord to jealousy? are we stronger than he?

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, that eat, asking no question for conscience sake:†

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This

is offered in sacrifice unto idols,‡ eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all things, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

1 *He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, and 6 women with their heads uncovered, 17 and because generally their meetings were not for the better, but for the worse, as 21 namely in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.*

BE ye followers of me, even as I also *am* of Christ.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man; and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.||

5 But every woman that prayeth or

* It was inconsistent to communicate with Christ at the Lord's supper, and to communicate with devils or demons in the idol feasts, which were eaten on a table in the demons' temple.

† It was customary to bring the flesh of the animal to market, the blood of which had been poured out in sacrifice to an idol. The *shambles* were neither regularly-built shops nor booths, but only stalls, set out in a certain part of the forum. The priests sometimes sold idol-meat in the market.

‡ If any one informed a Christian that this or the other dish was part of an idol sacrifice, then, in order to protest against idolatry, he was to abstain from it, he who is the Lord of the whole earth being able to provide him with some other meat.

|| It seems that the Corinthian men wore a veil out of regard to Pharisaical traditions, and in imitation of the custom prevailing in the synagogues, which the Apostle disapproved; it also savoured of Heathenism, heathens in general covering their heads in their worship.

prophesieth with *her* head uncovered dishonoureth her head;* for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head because of the angels.†

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.



Eastern Ladies Riding and Walking.

* In the East the head is the seat of female modesty, and hence the care taken to cover the face with a veil, and still more the top and back of the head. It was much the same in Greece. But at their festivals, in honour of their deities, the women appeared with their faces uncovered. It was, therefore, not allowable for Christian women, when they prophesied, to imitate this heathen example, which was as disgraceful as a *shaven* head, that is, having the hair cut close, which was never done but in cases of extreme grief, or as a severe punishment.

† Because of the angels is rather difficult to explain: It is, however, not unlikely that it means, because of the *messengers*, which *angels* often signify, and that it alludes to the *messengers* or spies, which the heathens were in the habit of sending to observe what was said and done in the Christian assemblies, and, therefore, it was the more necessary to observe the utmost decorum.



Modern Oriental Veils.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?*

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him †?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper:‡ and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you,

That the Lord Jesus the *same* night in which he was betrayed took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat: this is my body,§ which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

* The Grecian women, except their priestesses, were accustomed to appear in public with a veil; and should not women in Christian assemblies wear the same symbol of modesty?

† In some of the Asiatic nations men wore long hair, so also did some of the Greeks; but the general habit among men has been different. And, among the Hebrews, it was regarded as disgraceful to a man to wear his hair long, except he had a vow as a Nazarite (Numb. vi. 1-5; Judg. xiii. 5; xvi. 17; 1 Sam. i. 11.)

‡ The nature of the Lord's supper had been mistaken. Both false and imprudent teachers had sprung up in the Corinthian church, who aimed as far as they could to admit a conformity with pagan customs and idolatrous rites; and the people, having recently been heathens, were not yet thoroughly acquainted with the

nature of true religion. They, therefore, regarded the Lord's supper as a common feast, or a mere festival to be observed in a way similar to festivals among the Greeks. So every man ate by himself, as it was common at their feasts for each person to provide and carry a part of the things necessary for the entertainment. Some were, therefore, surfeited, and others had little or nothing to eat or to drink.

§ *This is my body* clearly signifies this *represents* my body; otherwise with his body, he gave his body, and still retained his body, which involves an absurdity. The expression is often used in Scripture, as in chap. x. 4, "That rock was Christ:" that is, *represents* Christ, for Christ was not literally a rock. So in Daniel iv. "The tree—is thou, O King," i. e. *represents* thee.

CHAPTER XII.

1 *Spiritual gifts 4 are divers. 7 yet all to profit withal. 8 And to that end are diversely bestowed: 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, and 26 succour of the same body; 27 so we should do one for another, to make up the mystical body of Christ.*

NOW concerning spiritual gifts, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.*

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations, but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another to the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

13 For by one Spirit are we all baptized into one body, whether we be Jews

or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God set the members every one of them in the body, as it hath pleased him.

19 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:

25 That there should be no schism in the body; but that the members should have the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church, first apostles, secondarily pro-

* They had been pagans, without the knowledge of the true God, and sunk in miserable superstition and idolatry. And though the priests deluded the people with the notion that

oracles were uttered by the idols whom they worshipped, they were but dumb idols, and they were under the delusions and arts of cunning and unprincipled men.

phets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

29 *Are all apostles? are all prophets? are all teachers? are all workers of miracles?*

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

CHAPTER XIII.

1 *All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof, and 13 prelation before hope and faith.*

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

* The *sounding brass* is thought to mean the trumpet, and the *tinkling cymbal* an instrument comprised of two large hollow plates, or small deep dishes of brass, with broad brims, which were struck one against the other, to fill up the symphony in great concerts of music, and made a great deep sound, but had scarce any variety of musical notes.

† By *glass* here is intended some of those transparent substances which the ancients used in their windows, such as thin plates of horn, transparent stone, and the like, through which they saw, indeed, the objects without, but obscurely; and windows were often formed of the *lapis specularis* mentioned by *Pliny*, which was very pellucid, and admitted of being split into thin *crusta*, though some were much more obscure than others. It is still used in South America. The rich Romans had agate and marble in their baths. Fragments of glass plates have been found at Pompeii, but the first certain information of the use of glass for windows, is that given by *Lactantius*, in the third century.



Cymbals.

CHAPTER XIV.

1 *Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments, 12 Both must be referred to edification, 22 as to their true and proper end, 26 The true use of each is taught, 27 and the abuse taxed, 34 Women are forbidden to speak in the church.*

FOLLOW after charity, and desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet* give an uncer-

tain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned† say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach

* The ancients, as the moderns, used *trumpets* for military purposes, signifying when the soldiers were to advance or retreat, take to arms, or go to quarters. And the law directed the Jewish armies to have two silver trumpets for the purpose (Numb. x. 2, 9.) Of course a clear distinction of tone was necessary, or confusion would ensue.

† The Greeks, after the custom of the Egyptians, called all those *Barbarians* who did not speak their language. In process of time the Romans joined the Greeks in calling all those *Barbarians* who did not speak either the Greek or the Latin language. Afterwards *Barbarian* signified any one who spake a language which

another did not understand. Thus the Scythian philosopher, Anacharsia, said, that among the Athenians the Scythians were "barbarians," and among the Scythians the Athenians were "barbarians." The Apostle here uses the word in this sense (See also Acts xxviii. 2, note.)

‡ *Unlearned* does not mean ignorant, but private persons of the auditory, in contradistinction from the public teachers.—*Amen* is a Hebrew word, and, prefixed to an assertion, means "verily," "certainly," but when it concludes a prayer, "so be it." It was used in the Hebrew assemblies (Deut. xxvii. 14, 15, &c.) and adopted in the public worship of the primitive churches.

others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.

21 In the law it is written, With *men* of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are unlearned*, or un believers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one unlearned*, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his face* he will worship God, and report that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by three*, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confu-

sion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet not prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

CHAPTER XV.

3 *By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.*

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

4 And that he was buried, and that he rose again the third day according to the scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James, then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then is our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the firstfruits of them that slept.*

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.†

25 For he must reign, till he hath put all enemies under his feet.‡

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

29 Else what shall they do which are baptized for the dead,§ if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which

* The Israelites were commanded (Lev. xxiii. 10, 11) to bring on the morrow after the Sabbath with which the passover began, a sheaf of the first-fruit of their harvest to the priest, to be waved before the Lord, who, by accepting it, made it both an example and a pledge of the future harvest. Thus, in allusion to that rite, Christ, who arose on that day on which the first-fruits were offered, is called the first-fruit of them who are fallen asleep; because he was the first who was raised from the dead to die no more, and because his resurrection to die no more is an example and an earnest of the resurrection of the righteous.

† The mediatorial kingdom of Christ, or that authority which he exercises to carry on the work of redemption, is here intended; and there is an allusion to the case of Roman Viceroy, or governors of provinces, who, when their administration was ended, delivered up their government into the hands of the Emperor.

‡ To tread on a fallen adversary was the ancient form of expressing triumph. There are various sculptured rocks in the East, where are seen representations of conquering monarchs placing their feet on the bodies of captured kings. It is said that when the Persian King Sapor took captive the Emperor Valerian, he for some time used to put his feet on his neck, when he mounted his horse; and, after a long captivity, caused him to be flayed.

§ The expression in this verse "baptized for the dead," seems to require notice, though not perhaps strictly within the design of this work. It probably, as has been suggested by some learned men, refers to the case of those who presented themselves for baptism immediately after the martyrdom of their brethren or friends; as if fresh soldiers should enlist and press forward to the assault, to supply the places of those who had fallen. "Baptized for the dead," therefore means, in the room of the dead slain in the cause of Christ.

I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts* at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool, that which thou sowest is not quickened, except it die:†

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain*:

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but there is one *kind* of flesh of men, another flesh of beasts, another of fishes, and another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:‡

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image§ of the heavenly.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the

* Whether the Apostle here calls ferocious men beasts, or really fought with beasts, is not certain; many think that he really did, but at all events the passage alludes to such conflicts. The Romans were a most sanguinary race, and always delighted in blood. They had men trained for fighting with wild beasts in their amphitheatres, and they were called *bestiarii*. Numbers of slaves, condemned persons, and prisoners of war, were also devoted to this dangerous employment, and in some instances they were allowed no weapons, and were delivered up to be devoured alive for the amusement of the cruel spectators.

† The germ or principle of vegetable life does not spring up in the form of a plant, till the external body, consisting of the lobes or farinaceous part of the seed, dies and is decomposed; and thus, forming a fine earth, becomes the appropriate nourishment of the young plant

that is springing into life, till it is capable of deriving nutriment and support from the grosser particles of earth in which it was deposited.

‡ The achievements of modern chemistry facilitate and elevate our idea of that splendid change which may pass on the meanest relics of mortality. What wondrous transformations are there in nature! A barbarian artificer by sure processes obtains a vital fluid (oxygen gas) from a coarse mineral; an inflammable air (hydrogen gas) from water; and shining metals (potassium and sodium) from the ashes of wood or sea-weeds. Philosophy thus seems by her own advances to cast more and more of practical scorn on her own incredulous question, "How are the dead raised up, and with what body do they come?"

§ The term image is used properly of statues, pictures, or other things formed after an archetype, and which represent it.

trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.*

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death, where *is* thy sting? † O grave where *is* thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

1 *He exhorteth them to relieve the want of the brethren at Jerusalem: 10 commendeth Timothy: 13 and after friendly admonitions, 16 shutteth up his epistle with divers salutations.*

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

3 And when I come, whosoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedo'nia: for I do pass through Macedo'nia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Eph'esus until Pentecost.

9 For a great door and effectual is opened unto me, ‡ and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Steph'anas, that it is the firstfruits of Acha'ia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Steph'anas and Fortuna'tus and Acha'icus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aq'uila and Prisci'lla salute you much

* The Apostle, speaking in a figure, here makes reference to the Old Testament rites and customs of the Jews, among whom judgments (compare Zech. ix. 14) were held, and solemn meetings convened, by sound of trumpet.

† The allusion here is to the sting of serpents, scorpions, or other venomous creatures, whose sting constitutes their strength, but, taken

away, their power to hurt is gone; so it is with death and the grave.

‡ The allusion here is to the *ostia circi maximi*, whence the race-horses and chariots were wont to be started. Moreover, the opening of a door being the passage into it signified, in the Eastern phrase, the affording of an opportunity to a person of doing a thing.

in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.*

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephi'anus, and Fortuna'tus, and Achae'icus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

THIS Epistle was written from Macedonia within twelve months after the first, and was sent to Corinth by Titus, who, with others, was returning thither to forward the collections in Achaia for the poor Christians of Judea. It is a sequel to the First Epistle, with which it is closely connected in its general purport. Written about A. D. 57.

CHAPTER I.

3 *The apostle encourageth them against troubles, by the comforts and deliverances which God had given him, as in all his afflictions, & so particularly in his late danger in Asia. 12 And calling both his own conscience and their's to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity towards them.*

PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace *be* to you and peace from God our Father, and from the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

4 Who comforteth us in all our tribu-

lation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:†

* When the Jews lost the power of life and death, they used nevertheless to pronounce an anathema on persons who, according to the Mosaic law, should have been executed, and such a person became an anathema; and it is thought, that to express their faith that God would, in one way or other, interpose to add that efficacy to his own sentence which they could not give it, they might use the Syriac

word *Maranatha*, which means "The Lord cometh," intimating that he would put the sentence into execution. Thus the Apostle applies it to unbelievers, who would be cut off and utterly destroyed.

† The Apostle's life seems to have been in great danger from some of the tumults and plots which he had escaped (See Acts xix.; xx. 3; 1 Cor. xv. 32.)

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead :*

10 Who delivered us from so great a death,† and doth deliver : in whom we trust that he will yet deliver us ;

11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge ; and I trust ye shall acknowledge even to the end ;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit ;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness ? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay ?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea

20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed‡ us, *is* God ;

22 Who hath also sealed§ us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy : for by faith ye stand.

CHAPTER II.

1 *Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him : 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.*

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me ?

3 And I wrote this same unto you, lest, when I came, I should have sorrow

* This may refer to some instance when the popular fury was so great that the Apostle felt it was determined he should die ; or more probably to a judicial sentence that he should be cast to the wild beasts, with a certain expectation that he would be destroyed, as was always the case with those who were subjected to the execution of such a sentence.

† *So great a death*—one of a character peculiarly terrific—probably, as before alluded to, a death by wild beasts.

‡ *Anointing*, or pouring oil upon, was an usual mode of setting apart kings, prophets, and priests, on their entering on their office, and it is applied to Christians as being consecrated or set apart to the service of God by the Holy Spirit.

§ *Sealing* is used in the sense of setting a mark on a thing, or a *seal* to denote that it is genuine, authentic, confirmed, or approved, as when a deed, compact, or agreement, is sealed. Thus genuine Christians are said to be sealed, the Holy Spirit being given to them to confirm them as belonging to God.—*Earnest* means properly a pledge given to ratify a contract, a part of the price, or purchase money ; a first payment, that which confirms the bargain, and which is regarded as a pledge that all the price will be paid. It refers to the Spirit's influence on the heart of a real Christian, as being the pledge of the future glory which awaits him in heaven, as the first sheaves of a harvest are a pledge of a harvest, or the first payment under a contract, a pledge that all will be paid

from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was* inflicted of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write,

that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph* in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet sa-



Roman Triumphal Car

* The term here used for triumph was particularly applied, both among the Greeks and the Romans, to a public and solemn honour conferred on a victorious general on a return from a successful war, in which he was allowed a magnificent entrance into the capital. In these triumphs the victorious commander was usually preceded or attended by the spoils of war; by the most valuable and magnificent articles which he had captured; and by the princes, nobles, generals, or people whom he had subdued. The victor was drawn in a mag-

nificent chariot usually by two white horses. Other animals were sometimes used. When Pompey triumphed over Africa, his chariot was drawn by elephants; that of Mark Antony by lions; that of Heliogabalus by tigers; and that of Aurelius by deer. In the triumphal processions fragrant odours were diffused around; flowers, exhaling a grateful smell, were scattered in the way, and on the altars of the gods incense was burned during the procession, and sacrifices offered, and the whole city was filled with the smoke of sacrifices and perfumes.

your* of Christ, in them that are saved, and in them that perish :

16 To the one *we are* the savour of death unto death;† and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER III.

1 *Lest their false teachers should charge him with vain glory he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministry.* 6 *Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.*

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, or letters of commendation from you?‡

2 Ye are our epistle written in our hearts, known and read of all men:§

3 *Forasmuch as ye are* manifestly declared by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament;§ not of the letter,** but of the spirit: for the letter killeth, but the spirit giveth life.

7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away:

8 How shall not the ministration of the spirit be rather glorious?††

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a

* *A sweet savour*, that is, like the smell of pleasant incense, or of grateful aromatics, such as were burned in the triumphal procession of returning conquerors.

† The captives of greatest note followed the triumphal chariot in chains, and some of them had their lives granted to them, others were put to death immediately after the procession ended; wherefore to such the smell of the flowers and of the incense with which the procession was accompanied was a deadly smell, ending in their death. But to those captives who had their lives granted to them, this was a smell of life—a vivifying refreshing smell, which ended in life to them. Believers in the conquering Saviour are thus represented as obtaining life—unbelievers death.

‡ This verse is an ironical allusion to the false teacher, who seems to have gained a footing at Corinth by letters from the brethren of Judea, and in the minds of some to have supplanted the Apostle. These commendatory letters were usual in the primitive church. When a Christian was about to travel, he was furnished with letters by the church to which he belonged, or by the brethren, and these secured him a kind

and hospitable reception among the Christians whither he went.

§ Corinth was a large and dissipated city: the conversion, therefore, would be known afar.

§ The New Testament, or "Covenant," is here put in contrast with the old covenant, which was established through Moses. They were sent forth to make the provisions of that new covenant known to a dying world.

** *The letter*, alludes to the words of the ten commandments written on stone, and called "the words of the covenant" (Exod. xxxiv. 28.) —*The spirit*, means the Gospel, the ministration of the Spirit.—*The letter killeth*, signifies that the law denounced death to a sinner.—*The spirit giveth life*, signifies that the Gospel is a means, through the Spirit of God, of quickening dead sinners, giving them spiritual life to serve God.

†† *The ministration of death* consisted in Moses bringing down from Mount Sinai the tables on which were written the law, which pronounced condemnation on every sinner, when such brightness shone on Moses' face that the Israelites could not steadfastly behold him when he delivered the Divine precepts.

vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless when it shall turn to the Lord, the veil shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.

18 But we all, with open face beholding as in a glass* the glory of the Lord, are changed into the same image, from glory to glory, *even* as by the Spirit of the Lord.

CHAPTER IV.

1 *He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.*

THEREFORE seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully;† but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

* *Beholding as in a glass*, properly means to behold as in a mirror. The mirrors of the ancients were made of burnished metal, and they reflected images with great brilliancy and distinctness; and the meaning is that the Gospel reflected the glory of the Lord, his glory was thrown on the Gospel, and the Gospel threw that reflection on those who contemplated it.

† *Deceitfully* means playing tricks with an article, or corrupting it, as the word of God was corrupted by impure admixtures of Gentile philosophy or Jewish tradition.

‡ The Apostle means that the *Gospel* in itself is not *hid*, that is, has no veil on it, as there was on the face of Moses, or on the faces of the Jews when they worshipped; it is clear; but the wilfully blind of understanding cannot see it.

§ *The treasure* means the Gospel—the *earthen*

3 But if our gospel‡ be hid, it is hid to them that are lost:

4 In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commandeth the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure§ in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;||

10 Always bearing** about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up

vessels its ministers. The allusion is thought by some to be to Gideon's soldiers, who carried lighted lamps in earthen pitchers, when they attacked the Midianites; but others with more probability, supposing the allusion is to the ancient method of hiding treasures of money in earthen vessels or pots. Indeed the word signifies a testaceous vessel, and shells were often used to hold treasures, and placed in the cabinets of the curious.

|| Here are allusions to the combats in the Grecian games, where the wrestlers were hard pressed by the strong grips of their adversaries, but not so distressed but that they could continue the combat—thrown down, but not killed.

** This means bearing marks of similar cruel treatment to that which Christ suffered.

the Lord Jesus shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

CHAPTER V.

1 *That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboureth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoureth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also, in Christ to God.*

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:†

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the selfsame thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we* are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ, as though God did beseech *you*

* The body, the frail abode of the soul, is here compared to a *tabernacle*, or frail and moveable tent.

† Thus the Jewish writers speak of this mortal body as a clothing of which the soul is divested at death.

by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

CHAPTER VI.

1 *That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgraces for the gospel. 10 Of which he speaketh the more boldly amongst them, because his heart is open to them. 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollution of idolaters, as being themselves temples of the living God.*

WE then, *as workers together with him*, beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;*

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,†

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful, yet always rejoicing;

* *In fastings* is thought to refer not merely to voluntary acts of devotion, but to the fact that when travelling among strangers, the Apostle was often destitute of food. To such sacrifices were the first propagators of the Gospel obliged to submit, that it might be handed down to us.

† To be armed on the right hand and on the left signifies to be well armed and entirely equipped. The Apostles had no carnal weapons,

as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O ye Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers:‡ for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?§

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

1 *He proceedeth in exhorting them to purity of life. 2 and to bear him like affection as he doth to them. 3 Whereof, lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving kindness and obedience towards Titus, answerable to his former boastings of them.*

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

but were prepared to meet all assaults, as the well-armed soldier was prepared for the battle.

‡ By the law, animals of different kinds were not joined together by one yoke (See Deut. xxii. 10.) This forbids the unequal union of Christians and idolaters, or Christians and unbelievers.

§ Light and darkness, emblems of virtue and sin.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with *you*.

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceedingly joyful in all our tribulation.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings,* within *were* fears.

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this selfsame thing, that ye sorrowed after a godly sort; what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for

you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice therefore that I have confidence in you in all *things*.

CHAPTER VIII.

1 *He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby: 16 commending to them the integrity and willingness of Titus, and those other brethren, who upon his request, exhortation, and commendation, were purposely come to them for this business.*

MOREOVER, brethren, we do you to witt of the grace of God bestowed on the churches of Macedonia;

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power, I bear record, yea, and beyond *their* power *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take up on us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, in faith and utterance, and knowledge, and in all diligence, and in your

* The *fightings* from without were from the oppositions of Pagans, Jews, and false brethren.

† *We do you to wit*—an old English mode of saying, “We make known to you.”

love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing of it; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be* a supply for their want, that their abundance also may be a supply for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over: and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother whose praise *is* in the gospel throughout all the churches:

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of*, *they are* the messengers of the churches, and the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

1 *He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand.* 6 *And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.*

FOR as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.*

3 Yet have I sent thee brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a *matter of* bounty, and not as of covetousness.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purpo-
seth in his heart, so *let him give*; not

* This verse means that the Corinthians (Corinth being the capital of Achaia,) were so intent on the relief of the sufferers in Palestine,

that other churches, and especially those of Macedonia, came forward the more promptly and liberally.

grudgingly, or of necessity : for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you ; that ye, always having all sufficiency in all *things*, may abound to every good work :

9 (As it is written, He hath dispersed abroad ; he hath given to the poor : his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness ;))

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God ;

13 Whiles by the experiment of this ministration they glorify God for *your* professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men* ;

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

CHAPTER X.

1 *Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority, with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing, being absent : 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labours.*

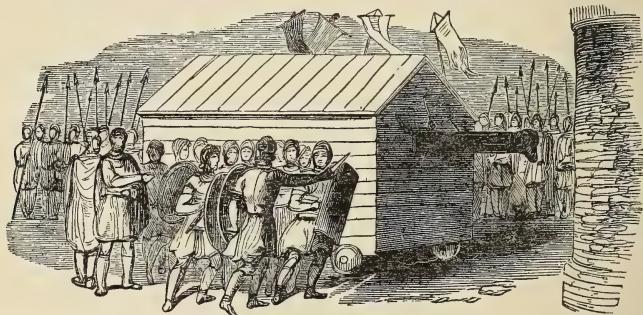
NOW I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent *am* bold toward you :

2 But I beseech *you*, that I may not be bold when I *am* present, with that confidence wherewith I think to be bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh :

4 (For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds ;))

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ ; *



Roman Battering Engine.

* All the terms here are military. Allusion is made to a strongly fortified city, where the enemy had made his last stand, entrenching himself about the walls : strengthening all his redoubts and ramparts : raising castles, towers, and various engines of defence and offence up-

on the walls ; and neglecting nothing that might tend to render his stronghold impregnable. But these strongholds are all taken and destroyed. The conquered submit, are brought into captivity, and led away captives. The battering ram was commonly used in sieges.

6 And having in readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, are weighty and powerful; but *his* bodily presence is weak, and *his* speech contemptible.*

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed, when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our* measure, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours: but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,†

16 To preach the gospel in the *regions* beyond‡ you, and not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

CHAPTER XI.

1 *Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.*

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.‖

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

* *Chrysostom* says that the Apostle Paul's stature was low, his body crooked, and his head bald. And according to *Nicephorus*, "small of stature, stooping, and rather inclinable to crookedness, pale-faced, of an elderly look, bald on the head. His eyes lively, keen, and cheerful, shaded in part by his eyebrows, which hung a little over. His nose rather long, and not ungracefully bent. His beard pretty thick of hair, and of a sufficient length: and, like his locks, interspersed with grey." These are, however, traditional accounts, and not much to be relied on, though probably they had some foundation in truth. From the Greeks pronouncing the Apostle's speech to be contemptible, some think that he had a small weak voice; but this also is conjecture, that is a charge made by his adversaries, the fastidious Greeks, who professed to be great admirers of eloquence, but

who confided much more in the mere art of the rhetorician than in the power of thought and in energetic appeals to the reason and conscience of men.

† The expressions in this and the preceding verse are all probably taken from the Isthmian and Olympic games. The *measure* was the length of the course; the *rule* or line was probably the same with the white line which marked the boundaries of the *stadium*; and *reaching* and *stretching* refer to the exertions made to win the race.

‡ The *regions beyond* might mean other parts of Greece, as Arcadia or Lacedæmon, though some think the Apostle alludes to Italy and Spain.

‖ There is an allusion here to a sort of guardians and preceptors, who, after training up the young female, could recommend her as one who

4 For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

5 For I suppose that I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech,* yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches,† taking wages of *them*, to do you service,

9 And when I was present with you, and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Acha'ia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take of *you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool) I *am* more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.‡

24 Of the Jews five times received I forty stripes save one.¶

25 Thrice was I beaten with rods,§ once was I stoned, thrice I suffered

had been carefully watched in her conduct, and was of unspotted reputation. With as great care did the Apostle watch over the purity of his Christian converts at Corinth.

* By being *rude in speech* the Apostle meant that he was unskilled in the artifices of Grecian eloquence, and delivered plain truths in artless language.

† The apostle uses the strong word *robbed* to denote his receiving gifts from the poorer church of the Philippians while he was rendering them no service in return. They, in fact, paid his wages, administering to the wealthy Corinthians.

‡ We have, doubtless, not the account of all the dangers and imprisonments of the Apostle, many being omitted for the sake of brevity.

¶ By the law (Deut. xxv. 3) punishment with stripes was restricted to *forty* at one beating, and, therefore, the whip with which it was to be

inflicted being made of three thongs, and each blow giving three stripes, more than thirteen strokes were never laid on any criminal; because thirteen of these made thirty-nine stripes, and to add another would have been a transgression of the law, by adding two stripes over and above forty. Unhappily in Christian nations, where the practice of whipping prevails, these merciful laws are not regarded!

§ Beating *with rods* was a Roman punishment, and was therefore inflicted by the civil authorities. The lictors, a sort of beadles, performed the task, these being in constant attendance on the principal magistrates, and going before them. The insignia of their office consisted of a number of elm *rods*, bound with a thong into a bundle, which they carried on their shoulder. An axe was bound up in the bundle, and its head jutted forth from it. Within the city of Rome, however, the axe was

shipwreck, a night and a day I have been in the deep;

26 *In journeyings often,* in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;*

27 *In weariness and painfulness, in watchings often,† in hunger and thirst, in fastings often, in cold and nakedness.*

28 *Beside those things that are without, that which cometh upon me daily, the care of all the churches.*

29 *Who is weak, and I am not weak? who is offended, and I burn not?*

30 *If I must needs glory, I will glory*

of the things which concern mine infirmities.

31 *The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.*

32 *In Damas'cus the governor under Ar'etas‡ the king kept the city of the Dam'asce'nes' with a garrison, desirous to apprehend me:*

33 *And through a window in a basket was I let down by the wall, and escaped his hands.*

CHAPTER XII.

1 *For commending of his apostleship, though he might glory of his wonderful revelations, 9 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come*

omitted, out of respect to the Roman people. The bundle, in fact, comprised the apparatus of the lictor, as executioner of the magistrate's sentence. The thong served him to bind the criminal, with the rods he inflicted beatings, and with the axe he beheaded.—The Apostle was stoned at Lystra (Acts xiv 19).—Of the three shipwrecks, nothing is said in the Acts; this epistle being written before the Apostle was sent a prisoner to Rome, his shipwreck on the island of Melita was none of the three, but a fourth misfortune of that kind. By *being a night and a day in the deep* we may suppose that this was not included in the shipwrecks, but that the Apostle was in great danger in some storm, in which he was twenty-four hours tossed about in the ocean.—During the Apostle's residence on the sea-coast for three or four years, it is most likely that he made many short

voyages to the neighbouring countries, for the purpose of preaching the Gospel, in the navigation of which we may be allowed to suppose that some of the disasters and shipwrecks, which he here narrates, befel him; and that once he was obliged to take to an open boat, on the loss of the ship, in which dangerous situation he continued out at sea for a night and a day.—Archdeacon Paley.

* *In journeyings* the Apostle was exposed to fatigue and to great hazard from wild beasts as well as from evil men.—He was *in perils of waters* by crossing broad deep streams in the time of floods, and in petty boats.—He was *in perils of robbers*, for many of the countries through which he travelled, especially Arabia, were then infested as they are now with robbers. It is not improbable that he was often attacked, and his life endangered.—His *own countrymen* often sought his life, as did also the heathen of which we read in the Acts.—In *cities* he was in perils, in Derbe, Lystra, Philippi, Jerusalem, Ephesus, &c.—In *the wilderness*, in the desert, where he would be exposed to ambushes and to wild beasts, or to hunger and want.

† *In watchings often*.—We find that the Apostle preached in the night-time, as Acts xx. 11, and sometimes he wrought during that season for a maintenance.

‡ Aretas was an Arabian king, and the father-in-law of Herod Antipas (see Matt. xiv. 1, 3,) upon whom he made war in consequence of his having divorced his daughter. Herod applied to Tiberius for help, who ordered Vitellius, the Prefect of Syria, to reduce Aretas, and to bring him alive or dead to Rome. For some unknown reasons, Vitellius was tardy in his movements, and in the meantime Tiberius died; and it is probable that Aretas, who was thus snatched from ruin, availed himself of the favourable state of things, invaded Syria, and seized on Damascus, which had belonged to his ancestors, and which he retained during the reign of Tiberius's stupid successor Caligula.



Roman Lictor.

them again: but yet altogether in the affection of a father, 20 although he feareth he shall to his grief find many offenders, and publick disorders there.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ about fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.*

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise,† and heard unspeakable words which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.‡

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we not in the same steps?*

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I

* *The third heaven* was a familiar idea among the Jews, who in the days of the Apostle were accustomed to divide the heavens into three—1. The aerial, including the clouds and the atmosphere; 2. The sidereal, or middle heaven and place of the stars; and 3. What we should call the celestial, the habitation of God and his angels, "the heaven of heavens."

† The Jews frequently called heaven and eternal glory *Paradise*. This is then the same as the third heaven. The word is of Persian origin, and the Persians gave the name of Paradise to the parks and gardens of their kings. In process of time it came to denote all places of a similar description. It passed from the Per-

sians to the Greeks, to the Hebrews, and to the Latins.

‡ *May rest upon me* means in the original, "may overshadow me," as a tent or tabernacle, affording me shelter, protection, safety, refreshment, and rest. All this is well understood, and affords a most exquisite sensation to the mind of one who knows the blessing of "the shadow of a great rock in a weary and scorching land," and the relief enjoyed by the oppressed spirit that seeks shelter and safety in Christ. This allusion is rather critical, but it was too beautiful to be passed over when it came in the way.

shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.

CHAPTER XIII

1 *He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.*

THIS is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

2 I told you before, and fortel you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates,†

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Phillippi, a city of Macedo'nia, by Titus and Lucas.

* *Reprobates* mean "not approved," rejected, that which will not stand the trial. The term is properly applicable to metals, as denoting that they will not bear the tests to which they are subjected, but are found to be base or adulterated. The sense here is, that they might know that they were Christians, unless their

religion was base, false, adulterated, or such as would not bear the test.

† Whatever estimate they had of the Apostle, viewing him as worthless, *reprobate* as base metal, he was willing to endure it, if he could but see the Corinthians such as he wished them to be.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

THE Galatians consisted of several churches in the regions of Galatia. The Apostle first preached the Gospel to them (Acts xvi. 6.) False teachers, with Jewish prejudices, endeavoured to corrupt the Galatians; and to cure this evil, the Epistle was written, about A.D. 52.

CHAPTER I.

6 *He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 13 and showed what he was before his calling, 17 and what he did presently after it.*

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead;)

2 And all the brethren which are with me, unto the churches of Galatia:*

3 Grace be to you and peace from God the Father, and from our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father:

5 To whom be glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

7 Which is not another; but there be some that trouble you, and would pervert the Gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.

9 As we said before, so say I now

again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions† of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia,‡ and returned again unto Damas'cus.

* *Galatia*, explained Acts xvi. 6, note.

† The Apostle probably alludes to the oral traditions so esteemed by the sect of the Pharisees to which he belonged, as above the law and the prophets (Mark vii. 3; Acts xxvii. 17.)

‡ *Arabia* is an extensive country of Western Asia, lying between the Persian Gulf on the east and the Red Sea on the west, the Indian Ocean on the south, and Syria on the north.

It is generally divided into three parts—Arabia Felix, Arabia Petræa, and Arabia Deserta; the former is surrounded on three sides by the Persian Gulf, Indian Ocean, and Red Sea, being bounded on the north by Arabia Petræa. The capital of which was Petra, and which has Egypt on the west, and Palestine and *Arabia Deserta* on the north; which latter has the mountains of Trachonites on the west, the

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed.

24 And they glorified God in me.

CHAPTER II.

1 *He sheweth when he went up again to Jerusalem, and for what purpose: 3 and that Titus was not circumcised: 11 and that he resisted Peter and told him the reason, 14 why he and others, being Jews, do believe in Christ to be justified by faith, and not by works: 20 and that they live not in sin, who are so justified.*

THEN fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed

to be somewhat in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Ce'phas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

10 Only they would that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch I withstood him to the face, because he was to be blamed,

12 For before that certain came from James he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas was also carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We who are Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified

Euphrates on the east, and Syria on the north; and from its vicinity to Damascus, was probably the Arabia to which the Apostle Paul retired.

by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor,

19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

CHAPTER III.

1 *He asketh what moved them to leave the faith, and hang upon the law? 6 They that believe are justified, 9 and blessed with Abraham: 10 And this he sheweth by many reasons.*

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ.

17 And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave it to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster* to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ.†

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

CHAPTER IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law: 7 therefore we are servants no longer to it.* 14 *He remembereth their good will to him, and his to them.* 22 *and sheweth that we are the sons of Abraham by the freewoman.*

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.‡

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time

was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem|| them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are not gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labor in vain.

12 Brethren, I beseech you, be as I am; for I am as ye are: ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes,** and have given them to me.

* *Schoolmaster properly means Pedagogue.* This was generally a slave or domestic servant, who attended on his master's sons to watch over their behaviour, and particularly to conduct them to and from school and the place of exercise. He had nothing to do with education, although if he happened to be an educated man he might sometimes have assisted and directed his young masters in preparing their lessons for school. These pedagogues were usually severe and imperious. Thus the thundering law of God was to lead to the Great Teacher Christ.

† *Putting on Christ* is an allusion to the early Christians putting on new garments after baptism, which were symbolical of their former corruptions and mistaken views being entirely laid aside, and all things becoming new.

‡ *The Jews under the Old Covenant are here compared to children under age.* Among us

they are of age at twenty-one; among the Romans they were so at twenty-five; among the Jews, thirteen years and one day; females were of age according as circumstances regulated it. The father, by his last will, might fix any time for male or female.—By *tutors* are here meant guardians, and by *governors* such as acted under the tutors or guardians, and were employed by them for the improvement of their estates and minds, as stewards, schoolmasters, &c.

|| *To redeem*, that is, "to pay down a price," and thus to buy them off from the necessity of observing circumcision, offering brute sacrifices, performing different ablutions, &c. &c.

** *Plucking out the eyes* was a proverbial expression, and such extravagant language is very common in the East; we have many proverbial terms very similar.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a good thing*, and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the Mount Si'nai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Si'nai in Arabia,* and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.

CHAPTER V.

1 *He moveth them to stand in their liberty, 3 and not to observe circumcision: but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.*

STAND fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well;† who did hinder you that ye should not obey the truth?

8 This persuasion cometh not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none other-wise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for

* *Mount Sinai in Arabia.*—The Apostle states that Agar (or Hagar) and Sarai (Sarah) were types of the two Covenants; Agar prefiguring *Mount Sinai*, whence the law was given, which mount to this day bears her name, being called *Hagar* by the Arabians, which means a rock, or rocky mountain, as Sinai is.

† Here is another allusion to the Olympic games. The Galatians, like a skillful racer, had begun well in their course; but they seemed to have been hindered, like a racer over whose course some one had walked, so as to jumble and stop him in running.

an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are *these*; Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft,* hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings,† and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

CHAPTER VI

1 *He moveth them to deal mildly with a brother that hath slipped, 2 and to bear one another's burden: 6 to be liberal to their teachers, 9 and not weary of well doing, 12 he sheweth what they intend that preach circumcision, 14 He glorieth in nothing, save in the cross of Christ.*

BRETHREN, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burden,‡ and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

11 Ye see how large a letter I have written unto you with mine own hand.¶

12 As many as desire to make a fair show in the flesh, they constrain you to

* *Witchcraft* was the supposed art of propitiating the capricious favor, and averting or directing to malicious ends the capricious wrath of deities.

† *Revellings* were spending the night in disorderly feasting, as did the Greeks, with the usual accompaniment of wine, music, dancing, &c.

‡ There is an allusion here to the custom of

travellers who relieve one another by bearing the burdens of the weak or fatigued, and thus show their sympathy and love for one another.

¶ This Epistle was written with the Apostle's own hand. Very few of the many churches planted by him had the honour of such an Epistle. He generally employed another to write what he dictated. (Rom. xvi. 22.)

be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither cir-

cumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me: for I bear in my body the marks* of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians written from Rome.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

THIS Epistle was evidently written when the Apostle Paul was a prisoner at Rome. (Chapters iii. 1, iv. 1, vi. 20.) Its sole object appears to have been to confirm the Ephesian Christians in the truth and practice of the Gospel. Written A. D. 62.

CHAPTER I.

1 *After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge and 20 possession thereof in Christ.*

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus,† and to the faithful in Christ Jesus:

2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery‡ of his will, according to his

* The marks of the Apostle were, doubtless, the scars he received from stripes, chains, and other punishments endured in the propagation of the Gospel of Christ. And it is thought that he alludes to the *stigmata*, or brands with which the Greeks used to mark those who were appointed to serve in the wars, lest they should make their escape; and which, for the same reason, were impressed upon slaves, to show whose property they were. Some, however, think that he had in view a custom in certain

of the heathen temples, of marking the votaries with the sacred brand of their deity; so his marks in the cause of Christ would show that he was a true and tried servant of his Divine Master.

† *Ephesus* (see account of Ephesus, Acts xviii. 19 and xix.)

‡ The Ephesians would understand the meaning of the word *mystery*, as it contained an allusion to the Eleusinian mysteries so famous at Ephesus, and indeed in some other

good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even in him*:

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed* with that holy Spirit of promise,

14 Which is the earnest† of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be the head over all things to the church,

23 Which is his body, the fulness of him that filleth all in all.

CHAPTER II.

1 By comparing what we were by 3 nature, with what we are 5 by grace, 10 he declareth, that we are made for good works; and 13 being brought near by Christ, should not live as 11 Gentiles, and 12 foreigners in time past, but as 19 citizens with the saints, and the family of God.

AND you hath he quickened, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power† of the air, the spirit that now worketh in the children of disobedience.

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by

parts of the world. For each of the heathen gods, besides the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies. This secret worship was termed the mysteries of the God. They were first invented in Egypt, whence they spread into other countries. They were called the Orphic, the Bacchic, &c. according to the name of the idol god; but the *Eleusinian Mysteries*, celebrated by the Athenians at *Eleusis*, a town in Attica, in honour of Ceres and her daughter Proserpine, in process of time swallowed up all the rest.

* As this is a letter to the Ephesians, it is thought that the Apostle, by *sealing*, here alludes to the custom of initiating the votaries of the goddess Diana into her mysteries by giving them a seal or ring, with the figure of a he-goat, as the mark of their initiation.

† The *earnest* is a deposit made to attest the sincerity of an intention. The term was used by the greatest merchants in the world—the Phenicians, and passed from them to the Greeks, and subsequently became adopted by other nations. All these terms must, however, be understood with limitations. *Earnest* was used in buying, selling, and bargaining, but in the salvation of sinners all is of grace, “not of works, lest any man should boast.” The expression must, therefore, be confined to the security and assurance which is given by an earnest. The possession is purchased by Christ, the earnest of it is given to them that believe in him.

‡ The *prince of the power of the air*, which Satan is here called, refers to a Jewish tradition that the air was inhabited by evil spirits.

nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly places in Christ Jesus:

7 That in the ages to come he might show the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh, made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down

the middle wall of partition* *between us*;

15 Having abolished in his flesh the enmity,† *even* the law of commandments contained in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.‡

19 Now therefore ye are no more strangers|| and foreigners, but fellow-citizens with the saints, and of the household of God:

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;***

21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

CHAPTER III.

5 *The hidden mystery, 6 that the Gentiles should be saved, 3 was made known to Paul by revelation; 8 and to him was that grace given, that 9 he should preach it, 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.*

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

* This refers to the partition-wall in the temple which separated the court of the Gentiles from that into which the Jews entered, on which was written that "no alien might go into it."

† *The enmity.*—There was a mutual enmity between the Jews and the Gentiles, and the ceremonial law, consisting of divers rites and ordinances, kept them at an irreconcilable distance from each other.

‡ This seems to allude to the temple worship. The high priest alone was admitted into "the holiest of all," and that but once every year; but all believers are introduced, by faith in Christ, into the presence of God. Some think there is a reference to the custom of being properly introduced to any great prince—a custom observed in all courts, ancient and modern.

|| The Jews called all other people stran-

gers, but in the New Jerusalem, the Christian Church, all have equal privileges.

** The Apostle, by his architectural allusions, has been supposed here to accommodate himself to the taste of the Ephesians, the majesty, order, and beauty of their temple being so celebrated a masterpiece of building. The allusion, though it might be particularly suitable to the Ephesians, was, however, frequently used by him in other Epistles. (1 Cor. iii. 9-17, vi. 19; 2 Cor. v. 1, vi. 16.) The *chief corner-stone* is a large massy stone so formed that when placed at the corner, it binds together two outward walls of an edifice. Christ is the connecting medium by which Jews and Gentiles are united in the same building. The phrase is used by the Jews to denote excellency in a person, so a wise scholar is called a "corner-stone."

2 (If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words;)

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;*

9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ;

10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,†

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ|| which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the Church by Christ Jesus throughout all ages world without end. Amen.

CHAPTER IV.

1 *He exhorteth to unity, 7 and declareth the God therefore giveth divers 11 gifts unto men, that his church might be 13 edified, and 16 grown up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communications.*

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness with long suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

* Dr. Chandler supposes that there is here a tacit allusion to the priests of Diana, who were guardians of the immense riches and of the mysteries of her temple; but the ministers of Christ could boast of far superior wealth—"durable riches in righteousness," which would make rich towards God—rich for eternity.

† *Not fainting* alludes to a coward heart in the time of battle, which deserts its post.

‡ The Ephesians, when idolaters, boasted that "all Asia" worshipped their Diana, (Acts xix. 27;) but here in contrast, *the whole family in heaven and earth is named.*

|| *Diana*, fabulously reported to have dropped down from Jupiter, was the boast of the idolatrous Ephesians, whose shrine they were proud to possess; (Acts xix. 24;) but in the spiritual temple of Christ, composed of all believers, Christ himself had an habitation, dwelling by faith in each.—The dimensions here expressed allude again, it is supposed, to the temple of Diana, which splendid fabric has before been described, (see Acts xix. 27, note,) but nothing to be compared with the beauty, spaciousness, and strength of the true Church of Christ throughout the world.

4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

5 *One Lord, one faith, one baptism,*

6 *One God and Father of all, who is above all, and through all, and in you all.*

7 *But unto every one of us is given grace according to the measure of the gift of Christ.*

8 *Wherefore he saith, When he ascended up on high, he led captivity* captive, and gave gifts unto men.*

9 *(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)*

10 *He that descended is the same also that ascended up far above all heavens, that he might fill all things.)*

11 *And he gave some, apostles;† and some, prophets; and some, evangelists; and some, pastors and teachers;*

12 *For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*

13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:*

14 *That we henceforth be no more children, tossed to and fro, and carried about with every wind† of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;*

15 *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:*

16 *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.||*

17 *This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,*

18 *Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*

19 *Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.§*

* *Captivity* is here a collective term for captive enemies, especially such as had before been conquerors. The Psalm to which the reference is made is the 68th, and immediately applies to God's victory over the Egyptians, and the spoils with which he had enriched the Israelites; but it is also prefigurative of the triumph of Christ, who, by his ascension, completed the victory over Satan and his angels, and led those captive who captivate mankind. (Col. ii. 15; 1 Pet. iii. 22.) The Apostle has also been thought to allude to a custom of the triumphal processions of Roman conquerors, in which the captives were led in chains behind the car of the victor. Captives of the highest rank were in general specially reserved for this purpose. The custom was, however, not peculiar to the Romans, but prevailed from the most remote antiquity in Egypt and the East. Also after great victories and other important events, kings and generals distributed gifts, or gave entertainments, to their soldiers and subjects.

† *Apostles*, or messengers, were the twelve chief messengers whom Christ sent forth to be his witnesses to the world.—*Prophets* were such as could foretell things to come. (Acts xi. 27, xiii. 1.)—*Evangelists* were probably those who assisted the Apostles, not being ordained to any particular churches, but going about from one to another, confirming the doctrines of the

Apostles. (Acts xxi. 8; 2 Tim. iv. 5.)—*Pastors*, or shepherds, instructors and guides of congregations, so called in allusion to the office of a keeper of sheep. (Jer. xvii. 16, xxiii. 1, 2; Eph. iv. 11.)—*Teachers* seem to have been those whose office was to instruct the young and ignorant in the first principles of the Christian religion.

† The allusion here is to a gust of *wind*, such as is common in the Mediterranean. The Apostle elegantly compares the efficacy of false doctrine upon minds not fully instructed, to the force of a storm upon ships without a helm, which are moved to and fro as it happens to drive them.—*The sleight of men* means "the dicing of men;" and the deceitful arts of false teachers are here compared to the arts of gamblers, who, by using false dice, cheat those with whom they play.

|| Here is a manifest allusion to the human body, which is composed of different joints and members, knit together by various ligaments, and furnished with nerves, tendons, and other vessels of communication from the head to every part of the body, which, by these means, is nourished, actuated, and invigorated, and arrives to its full strength and stature.

§ As idolatry was nowhere practised with greater splendour, or with more allurements than at Ephesus; and as it was nowhere more

20 But ye have not so learned Christ;
21 If so be that ye have heard him,
and have been taught by him, as the
truth is in Jesus :

22 That ye put off concerning the former
conversation the old man, which
is corrupt according to the deceitful
lusts;

23 And be renewed in the spirit of
your mind;

24 And that ye put on the new man,
which after God is created in righteous-
ness and true holiness.*

25 Wherefore putting away lying,†
speak every man truth with his neigh-
bour: for we are members one of an-
other.

26 Be ye angry, and sin not: let not
the sun go down upon your wrath:‡

27 Neither give place to the devil.

28 Let him that stole steal no more;
but rather let him labour, working with
his hands the thing which is good, that
he may have to give to him that need-
eth.

29 Let no corrupt communication
proceed out of your mouth, but that
which is good to the use of edifying,
that it may minister grace unto the
hearers.

30 And grieve not the holy Spirit of
God, whereby ye are sealed unto the
day of redemption.

31 Let all bitterness, and wrath, and
anger, and clamour, and evil speaking,
be put away from you, with all malice :

32 And be ye kind one to another,
tenderhearted, forgiving one another,
even as God for Christ's sake hath for-
given you.

CHAPTER V.

2 *After general exhortations, to love, 3 to flee fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, and to be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his Church.*

BE ye therefore followers of God, as
dear children;

2 And walk in love, as Christ also
hath loved us, and hath given himself
for us an offering and a sacrifice to God
for a sweetsmelling savour.¶

3 But fornication, and all unclean-
ness, or covetousness, let it not be once
named among you, as becometh saints;
4 Neither filthiness, nor foolish talk-
ing, nor jesting, which are not con-
venient: but rather giving of thanks.

5 For this ye know, that no whore-
monger, nor unclean person, nor cove-
tous man, who is an idolater, hath any
inheritance in the kingdom of Christ
and of God.

6 Let no man deceive you with vain
words: for because of these things
cometh the wrath of God upon the chil-
dren of disobedience.

7 Be not ye therefore partakers with
them.

8 For ye were sometimes darkness,
but now *are ye* light in the Lord: walk
as children of light:

9 (For the fruit of the Spirit *is* in all
goodness, and righteousness, and truth;)

10 Proving what is acceptable unto
the Lord.

11 And have no fellowship§ with the

ingeniously defended, and its influence in cor-
rupting the human mind was nowhere more
conspicuous, it was highly proper to set before
the Ephesians a picture of their ancient man-
ners, with an express injunction to relinquish
them.

* The allusion seems to be to the ancient
theatrical representations, in which the actors
assumed and then laid aside the characters and
distinctive dresses of the persons introduced
into the play. Another allusion may also be
intended, see Gal. iii. 27, note.

† The best of the heathen writers thought
that lying might in many cases be justified.

‡ There is an allusion in this place to Deut.
xxiv. 12-15. It seems to be a proverbial ex-

pression, and the design is to show that anger
should not endure. Even Pythagoras, a hea-
then philosopher, enjoined his disciples that,
after any quarrel or contumelious behaviour
through anger, they should shake hands and
become friends again before the sun went down.

¶ A sacrifice of sweetsmelling savour was, in
Scripture language, such as God accepted and
was pleased with. (Gen. viii. 21.) In warm
eastern climes nothing is more refreshing than
fragrant odours; hence the figure is borrowed.

§ The Greeks used the word *fellowship*
to denote a participation in their religious rites
and ceremonies. By this precept, therefore,
the Ephesians were forbidden to enter into any
of the heathen fellowships.—*Works of darkness*

unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.*

13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord is.

18 And be not drunk with wine, wherein is excess;† but be filled with the Spirit;

19 Speaking to yourselves in psalms† and hymns and spiritual songs, singing and making melody in your heart to the Lord;

20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

25 Husbands, love your wives, even

as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence *her* husband.

CHAPTER VI.

1 *The duty of children towards their parents, 5 of servants towards their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.*

CHILDREN, obey your parents in the Lord: for this is right.

2 Honour thy father and mother;|| which is the first commandment with promise;

may refer to the Eleusinian rites and mysteries which were performed by the initiated in the night-time; but darkness may also imply an opposition to the light and purity of the Gospel.

* The initiated might not divulge what they were taught, on pain of death; but it transpired that all manner of abominations were committed on such occasions, and this precept extends to all abominable practices.

† Here is an allusion to the Bacchanalian orgies, of which drunkenness formed an essential part. While the Bacchanalia continued in honour of "the god of wine," men and women made it a point of religion to intoxicate themselves, and ran about the streets, fields, and vineyards, singing and shouting in a wild and

tumultuous manner; in opposition to which extravagant vociferations, the use of devout psalmody is recommended.

‡ *Psalms* are thought to mean compositions adapted to instruments of music, though some explain it of the *Psalms* of David.—*Hymns*, such as were without musical accompaniments.—*Spiritual songs*, inspired compositions, suggested by the Holy Spirit, and sung or recited alone, resembling the songs of Elizabeth, Zecharias, and Mary. (Luke i.)

|| This is the first precept of the law which has a particular *promise*, and the Apostle notes it, to show that the honouring of parents is a matter of the greatest importance to the well-being of society, and well-pleasing to God.

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eyeservice, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things

unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God,* that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand† therefore, having your loins



Roman Consul, General, and Military Officers.

* *The whole armour or panoplia* means the complete apparatus of arms, whether offensive or defensive. Thus the Roman soldiers were armed which were dispersed throughout the countries which the Apostles visited.

† *Stand* is a military term, and implies in it firmness, order, and watchfulness. The loins

were girt so tightly with the *military* belt that it was dangerous, nay mortal, even to stoop.—

Breast-plate. The breast-plate of the warrior covered from the neck to under the knee: it was formed of two parts, covered at the joining by the belt, and was very strong.

girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod* with the preparation of the gospel of peace;

16 Above all, taking the shield† of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet‡ of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and application for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which I am an ambassador in

bonds: that therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ in sincerity Amen.

¶ Written from Rome unto the Ephesians by Tychicus.



Group of the principal Military Instruments of ancient Greece and Rome. Selected from paintings and sculptures of those countries.

* There were war-sandals armed with spikes, as a preparation of defence against the roughness, and security against the slippery state, of the ground.

† The shield was sometimes round and sometimes square, and was made of strong thick leather. Thus the shield of Ajax was made of seven folds of bulls' hides. Sometimes the shield was made of wood, covered with plates of brass or steel.—Fiery darts are here used figuratively for the temptation of Satan. Anciently they used small firebrands in the shape

of darts or arrows, which they first kindled and then shot among their enemies. These were called "fiery darts," and in battle they were received by the soldiers on their shields; and one reason of the shields being covered with brass or iron, was in order to extinguish these darts or prevent their taking effect. Some think that the allusion is to poisoned arrows, which fired the blood.

‡ No part of the armour was more important to the warrior than the helmet. It was the protection for the head, on which life so much depend-

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

PHILIPPI was the first city in which the Apostle Paul preached the Gospel, and here he founded the first Christian Church. He wrote this Epistle from Rome when he was a prisoner, and it is the only one of his letters to the churches in which not one censure is either expressed or implied. The church at Philippi seems to have been the only one that ministered to the Apostle's wants when he was confined at Rome. The date of this Epistle is A. D. 63.

CHAPTER I.

3 *He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace. 12 He sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death: 27 exhorting them to unity, 28 and to fortitude in persecution.*

PAUL and Timo^{theus}, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,* with the bishops and deacons:

2 Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

7 Even as it is meet for me to think

this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and in all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other places;†

14 And many of the brethren in the Lord, waxing confident by my bonds,

* For account of Philippi, see Acts xvi. 12.

† The palace or *prætorium* was the public hall in Rome, where the prætor determined causes, or more commonly a place without the city where the prætorian cohorts or regiments of guard were stationed. And in the provinces the governor's palace was so called (Mark xv. 16; Acts xxiii. 35.) both because the governors administered justice there, and there had also their guards stationed. The Apostle, writing to those in the provinces, uses the word here in the provincial sense. The knowledge of the true cause of the Apostle's confinement was, perhaps, spread through the palace by some

Jewish slaves in the emperor's family, who happening to hear Paul in his own hired house, were converted by him. At this time Rome was full of Jewish slaves. And that some such belonged to the palace, or had access to it, we learn from Josephus, *De viâ sud.* who tells us he was introduced to the Empress Poppæa by means of a Jewish comedian. Such of the slaves in the palace who had embraced the Gospel, would not fail to show the officers of the court whom they served the true nature of the Christian faith, and to state that not crime, but only preaching that Gospel, was the cause of the Apostle's confinement.

are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will:

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it* be by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait* betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evi-

dent token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, and now hear to be in me.

CHAPTER II.

1 *He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation: 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.*

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven.

* This is a nautical phraseology, in allusion to a ship at anchor, and yet likely to be forced to sea by the winds, which represents the

Apostle's attachment to his position in the church, and the vehemence of his desire to be unbound.

and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights* in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.†

17 Yea, and if I be offered upon the sacrifice‡ and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timo^otheus shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man likeminded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphrodi^otus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants.§

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER III.

1 *He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law: 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.*

FINALLY, my brethren, rejoice in the Lord. To write the same things

* *By lights* here, some understand light-houses, and that there is a reference to such as that which was raised on the isle of Pharos, where Ptolemy Philadelphos built a celebrated tower, on which a bright flame was always kept burning at night to direct mariners and guard them against running foul of the rocks which they were to pass in entering the haven of Alexandria. Others think the sun and moon are principally referred to.

† The Apostle elsewhere speaks of his converts as his "crown of rejoicing" (1 Thess. ii. 19); he therefore, doubtless, here adopts his favourite allusion to the Olympic games, in which the conqueror obtained a crown.

‡ The heathen used libations and sometimes

blood with wine in honour of their deities, but the Apostle has, probably, here an elegant allusion to the Jewish sacrifices; considering the faith of the Gentiles as an offering to God, he speaks of his own blood as a libation, like that of the wine and oil poured on the meat offerings, to render them acceptable to God (Exod. xxix. 40, 41.) This costly libation Paul was most willing to pour on the offering of the faith of the Gentiles.

§ There was a custom in the Roman army under which every soldier had a favourite comrade, to whom he was bound to render, and from whom he had a right to expect assistance in all difficulty, and fellowship in all danger. To this custom the Apostle is here thought to allude.

to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs,* beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh. I more:

5 Circumcised† the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith

of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

12 Not as though I had already attained, either were already perfect:† but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing I *do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark§ for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule,|| let us mind the same thing.

17 Brethren, be followers together of

* *Dogs*, in the plain-spoken phraseology of ancient times, both in the East and West, were employed to characterise impudence, petulance, and greediness. It is used by the most dignified characters of the *Iliad*, and was applied to a whole class of philosophers, who seem to have been little sensible to any disgrace. The Romans chained their dogs at the doors of their houses, with this inscription over each—"Beware of this dog," to which this seems to allude.

† The Jews valued themselves much upon circumcision, and treated the Gentiles with contempt for the want of it, and would neither converse with them in a civil nor religious way, because they were uncircumcised: but the Apostle states that he was no Gentile or uncircumcised person.—He was also of the stock of Israel, which distinguished him from an Ishmaelite or an Edomite, who were circumcised, and from the son of a proselyte, who might be circumcised on the eighth day; but he was a natural Israelite, to whom the various privileges belonged, mentioned in Rom. ix. 4, 5.—Of the tribe of Benjamin, he was a genuine and legitimate son of Jacob, whom he had by his lawful and beloved wife Rachel.—An Hebrew of the Hebrews was a very proud distinction among the Jews, as it denoted one who was a Hebrew

by both parents, and that by a long series of ancestors, without any mixture of Gentile or proselyte blood. In the same sense, and with equal pride, a Bedouin boasts himself an "Arab of the Arabs."

‡ Perfect is an agonistical phrase applied to those who gained the prize in running.—Apprehended is also a remarkable expression alluding to the Apostle's conversion, at which he was, as it were, taken hold of and led to the stadium. Doddridge observes, that candidates in the Grecian games were often introduced by persons of established reputation.

§ These metaphors are taken from runners in a race, who pursue it with eagerness, and press forward with all might and main to get up to the mark in order to receive the prize.—The mark was generally a pole set up in the ground, and sometimes surmounted by the leafy crown which was to be the prize of the victor.—The high calling is an allusion to the judges of the race being placed on an elevated seat, whence they summoned and observed the combatants, and distributed rewards to the conquerors.

|| The Apostle would have them follow the same rule or line by which he was regulated, as the runners were regulated in the stadium by the white line by which their course was marked out.

me, and mark them which walk so as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are the enemies of the cross of Christ:*

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

1 *From particular admonitions 4 he proceedeth to general exhortations, 10 showing how he rejoiced at their liberality towards him, lying in prison, not so much for the supply of his own wants, as for the grace of God in them, 19 And so he concludeth with prayer and salutations.*

THEREFORE, my brethren dearly beloved and longed for, my joy and crown,* so stand fast in the Lord, my dearly beloved.

2 I beseech Eno'dias, and beseech Syn'tyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow labourers, whose names are in the book of life.

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things

are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed† both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God.

19 But my God shall supply all your need according to his riches in glory by Christ Jesus.

* Here, by an elegant and bold figure, the Apostle calls his Philippian converts *his crown*, in allusion to the crowns with which the victors in the games were rewarded.

† I am instructed has a reference to the initiating certain heathen into the mysteries of their idolatries; it means, "I am initiated into all the mysteries of poverty and want."

20 Now unto God and our Father be glory for ever and ever. Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

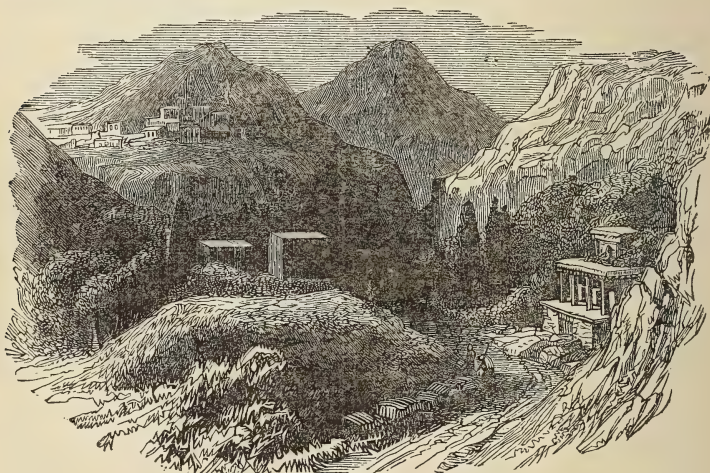
22 All the saints salute you, chiefly they that are of Cæsar's household.*

23 The grace of our Lord Jesus Christ be with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

COLOSSE was a considerable city of Phrygia, not far from Laodicea and Hierapolis. Here a flourishing church was gathered. The city was destroyed by an earthquake, A. D. 65; and, though it was partly rebuilt, little more than the site of the ancient city is now distinguishable. The place is now a village called *Khonos*.



Colosse. The houses of the modern village of Khonos.

There is a great similarity between this Epistle and that to the Ephesians, hence similar objects were intended to be accomplished by the writing of it. A. D. 62.

* Cæsar's household servants, officers of his court, or guards, may be here intended. The cruel, worthless, and diabolic Nero was at this time Emperor of Rome; but it is not improbable that the Empress Poppæa was favourably inclined to Christianity, as Josephus relates

(Antiq. l. xx. c. 7.) that "she was a worshipper of the true God." Jerome states, that St. Paul had converted many in Cæsar's family; for, being by the Emperor cast into prison, he became more known to his family, and turned the house of Christ's persecutor into a church

CHAPTER I.

1 *After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.*

PAUL, an apostle of Jesus Christ by the will of God, and Timo'theus our brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints.

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world;* and bringeth forth fruit, as *it doth* also in you, since the day ye heard of *it*, and knew the grace of God in truth:

7 As ye also learned of Ep'aphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;

11 Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:†

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God, the firstborn‡ of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence.

19 For it pleased *the Father* that in him should all fulness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in *your* mind by wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight:

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister;§

* *All the world*, that is, as the phraseology then meant, all the Roman Empire (so Rom. 1 8, note.)

† Here is a figure derived from the distribution of the territory of the earthly Canaan by lot to the families of Israel, excepting that of Levi (Josh. xiii. Numb. xxvi. 55, xxxiii. 54.)

‡ In the early ages the firstborn son possessed extraordinary privileges and honours, and hence the term "firstborn" acquired the se-

condary meaning of that which is *chief and most excellent*, which is the meaning here.

§ The Gospel was preached at Rome, whence there was constant communication from Parthia to Asutain, from the Baltic to Ethiopia, and it might be said to be heard of throughout that space. Some of the Apostles we know, though we have the lives of a few only, travelled to Babylon, India, Parthia, Tartary, Persia, &c. but the records of their labours are mostly

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

CHAPTER II

1 *He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies which are ended in Christ.*

FOR I would that ye knew what great conflict* I have for you, and for them at Laodicea,† and for as many as have not seen my face in the flesh;

2 That their hearts might be comforted, being knit together in love, and un-

to all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:

7 Rooted and built up‡ in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.§

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

buried in the obscurity of heathenism, and so cannot confirm, though of course they do not contradict, the assertion of the Apostle. The Chinese had intercourse, in the century before Christ, with foreigners dealing in pearls and merchandise, some taking a voyage of four or five months to reach them, as their records evince. Obscure traditions, too, are said to exist both among the Chinese and Japanese of the preaching of the Gospel among them by the middle of the first century; so that very possibly the language here employed is not mere hyperbole.

* By the *conflict* or combat the Apostle means the persecutions he had suffered for preaching salvation to the Gentiles, through faith, without obedience to the law of Moses, and which so much enraged the Jews; and more especially his two years' imprisonment at Cæsarea, during which he was tried for his life before the Roman governors, Felix and Festus; together with his imprisonment at Rome.

† *Laodicea* was the metropolis of the greater Phrygia. It was first called Diospolis and then Rhœas. It was washed by the rivers Lycus and Caprus, which joined their streams near it.

The situation of Laodicea near the Lycus distinguished it from other cities of the same name, being called Laodicea on the Lycus. It was named from Laodice the wife of Antiochus, the son of Stratonice. This city was destroyed with Colosse, but soon arose from its ruins. It is now a miserable place called Ladiky.

‡ *Rooted and built up*, that is, like the immense stones without cement, which formed the foundations of the edifices of the ancients.

§ The *Jews* had introduced natural *Philosophy* into the worship and service of God, and had made the tabernacle, temple, and the most holy place, and the things belonging to them, emblems and hieroglyphics of natural things; as of the sun, moon, and stars, and their influences, and of the four elements, and of moral virtue, &c. as it appears from the writings of Josephus and Philo; when they were in reality types of spiritual things under the Gospel dispensation; this the Apostle here condemns. The *Gnostics* had also brought in the philosophy of Pythagoras and Plato, concerning abstinences, purgations, sacrifices, and ceremonies of worship given to demons and angels, against which he also protests.

12 Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;*

15 And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.†

16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday,‡ or of the new moon, or of the sabbath days:

17 Which are a shadow of things to come; but the body is of Christ.

18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshy mind,§

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ

from the rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using;) after the commandments and doctrines of men?||

23 Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

CHAPTER III.

1 *He sheweth where we should seek Christ, 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.*

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth.

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

* This is thought to allude to an ancient method of cancelling bonds, decrees, and writings, by striking a nail through them so as to deface them, and render them for ever invalid.

† This alludes to the Roman triumphs, in which certain captives were selected to be paraded before the chariot of the victor, the kings and queens wearing their crowns, and having their hands bound behind them. After this it was usual to lead them away to slaughter.

‡ The *holyday* or festival signifies a day of rejoicing annually observed.

§ The Apostle, alluding to the public games, warned the Colossians not to allow any man to rob them of that glorious prize for which they were candidates, by giving them wrong directions, or turning them out of their course. Some suppose that there is a reference here, and in the following verses, to the doctrines and over-scrupulousness of the *Essenes*, who, among other singularities, had peculiar views respecting angels. From affected humility some held, that direct access to God in prayer was presumptuous, and that prayers could only be

presented and accepted through the mediation of angels. The worship of angels afterwards prevailed so much in that country that it was found necessary expressly to condemn it, at a council held at Laodicea, A. D. 363. The caution of the Apostle seemed prophetic of the consequences of first indulging in any departure from the pure truth for the worship of departed saints, real or imaginary; and the worship of images as well as that of angels, especially in the Church of Rome, is well known, and continues in many places unimpaired to this day.

|| The *Essenes*, thought here to be alluded to, were more strict in the observance of the Sabbath than even the Jews in general. They wore no clothes but of undyed wool. They abstained from animal food, confining themselves to vegetables, and indeed living chiefly on coarse bread, and drinking nothing but water. They were so strict that they considered themselves polluted by the touch of any persons not of their own sect, and were careful to cleanse themselves, by ablutions, from the impurity they had contracted.

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new man, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness,

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love your wives, and be not bitter against them.

20 Children, obey your parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

22 Servants, obey in all things your masters according to the flesh: not with

eyeservice, as men pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV.

1 *He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.*

MASTERS, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here.

10 Ar'istar'chus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These

only *are my* fellow-workers unto the kingdom of -God, which have been a comfort unto me.

12 Ep'aphras, who is *one of you*, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are in* Laodice'a, and them in Hierap'olis.*

14 Luke, the beloved physician, and De'mas, greet you.

15 Salute the brethren which are in

Laodice'a, and Nym'phas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodice'ans; and that ye likewise read the *epistle* from Laodice'a.

17 And say to Archip'pus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tyche'us and Ones'imus.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

1 *The Thessalonians are given to understand both how mindful of them Saint Paul was at all times in thanksgiving, and prayer: 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.*

PAUL, and Silva'nus, and Timo'theus, unto the church of the Thessalonians *which is in* God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and

patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:

7 So that ye were ensamples to all that believe in Macedo'nia and Acha'ia.†

8 For from you sounded out the word

* *Hierapolis* was a considerable city in Phrygia Major, situate on the Meander, not far from Laodicea and Colosse. It was named Hierapolis, that is "The Holy City," from the multitude of its temples. It is now called Pambouk-Kalesi, the "cotton castle," probably from its chalky hills, which resemble cliffs. It lies six miles north of Laodicea. Its ruins are about a mile and a half in circumference.

† *Thessalonians*. See Acts x. xvii. 1, note.

‡ The Roman General, Metellus, having conquered Andronicus and Alexander, pretended sons of Perseus, the last king of Macedonia, reduced the countries formerly possessed by the Macedonian kings into a Roman province,

which was governed by a proconsul or prætor sent from Rome, whose usual residence was in Thessalonica. Not long after this the consul Mummus having defeated the Achæans and destroyed Corinth, he, with the commissioners sent from Rome to regulate the affairs of Greece, abolished the assemblies held by the Achæans, Bœotians, Phocians, and the rest, and reduced Greece into a Roman province, called the province of *Achaia*, because at the taking of Corinth, the Achæans were the most powerful people of Greece. Thus the whole of the countries possessed by the Greek nations in Europe were distributed into two great divisions, called Macedonia and Achaia.

of the Lord not only in Macedo'nia and Acha'ia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.*

9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;†

10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

CHAPTER II.

1 *In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Saint Paul was so long absent from them, and also why he was so desirous to see them.*

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philip'pi, we were bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor yet of others, when we might

have been burdensome, as the apostles of Christ.

7 But we were gentle among you, even as a nurse† cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.‡

10 Ye are witnesses, and God *also*, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father doth his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets, and have per-

* Many persons traded from the rich and commercial city of Thessalonica to all parts of Greece; and hence they had more than usually favourable opportunities of making known their own conversion, and of promulgating the leading truths of the Gospel.

† The Thessalonians, before the introduction of the Gospel, were gross idolaters; here the *Dii Cabiri*, the great and chief gods of the Gentiles, were worshipped; as Jupiter and Bacchus, Ceres and Proserpina, Pluto and Mercury, Castor and Pollux, and Esculapius; these the Macedonians, and particularly the Thessalonians, worshipped with great devotion and reverence; but now they turned from them and forsook them.

‡ A nurse here properly denotes a mother who suckles her own children, and consequently far more tender than the hired nurse of another woman's child. Like as a nursing mother, in the tenderness of her affection, deals with the infant of her bosom, bearing the waywardness of her child, and labouring by all means to give it contentment; such was the Apostle's carriage towards this people—so meek, so pleasing.

§ The Apostle seems to have laboured at his handicraft while others were locked in the arms of sleep and enjoying the comforts of rest, in order that he might make up for the loss of time in his trade which his higher duties occasioned. Jews, even of the best rank, were brought up to work.

secuted us; and they please not God, and are contrary to all men:*

16 Forbidding us to speak to the Gentiles that they might be saved,† to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.‡

CHAPTER III.

1 *Saint Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them: partly by rejoicing in their well doing: 10 and partly by praying for them, and desiring a safe coming unto them.*

WHEREFORE when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timo^utheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

6 But now when Timo^utheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all men even as we do toward you.

13 To the end he may stablish your hearts unblameable in holiness before

* It was the true character of the Jews at this time that they did not please God, and were contrary to all men. The hatred which the Jews bear to all the heathens, without exception, was taken notice of by Tacitus and Juvenal, and even by Josephus. This hatred was contrary to the law of Moses, which, in the strongest terms, recommended humanity to strangers. It arose from their misinterpreting the prohibitions of the law, which were given to prevent familiar intercourse with idolaters, so as to be likely to become corrupted by them. In their early days the Jews had not this aversion to the heathen; but by their intercourse with them, having often inclined to idolatry, and being severely punished for that sin, they began, on their return from the Babylonish captivity, to conceive an aversion for the heathen, which was increased by the persecutions which the Greek princes, the successors of

Alexander, carried on against them, for the purpose of abolishing their law, and introducing idolatry into Judea. From that time the Jews looked on all heathens as enemies, and obstinately refused to do them the smallest office of humanity, while they were hated and despised by the heathen in their turn.

† The Jews latterly held it to be unlawful, by any teaching, to attempt to save the soul of a Gentile.

‡ Here is probably an allusion to the solemnity with which the ancient games were concluded: for then the judges crowned the victors with the crown proper to each game, amidst the multitude who had assembled to see the contests. Here may be a special allusion to the civic crown bestowed upon any one who saved the life of a citizen. (See the note on James i. 12.)

God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

1 *He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business: 13 and last of all, to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.*

FURTHERMORE then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and that ye may have lack of nothing.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout,* with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

CHAPTER V.

1 *He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.*

BUT of the times and the seasons,† brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light,

* A shout denotes any animating voice or cry, that is, of soldiers in battle, of charioteers to their horses, and of rowers and hunters.

Here it is used for the acclamations of the angelic host.

† Times mean longer periods; seasons, shorter

and the children of the day : we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others ; but let us watch and be sober.

7 For they that sleep sleep in the night ; and they that be drunken are drunken in the night.*

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love ;† and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ;

13 And to esteem them very highly in love for their work's sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men*.

15 See that none render evil for evil unto any *man* ; but ever follow that which is good, both among yourselves, and to all *men*.

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks : for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things ; hold fast that which is good.‡

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly ; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.§

24 Faithful *is* he that calleth you, who also will do it.

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens

* The ancients ate but little at dinner, and when they had any grand feast to make, it was usually given in the evening. Hence the Scripture employs the word supper to express a feast (Matt. xxiii. 6 ; Luke xiv. 16 ; Rev. xix. 9, 17.) But while wise and sober persons finished their repast in the evening, the dissolute and debauched passed the greater part of the night at table. Even some Pagan historians have noticed this, as a blot in the lives of some of their princes.

† The breast and head being particularly exposed in battle, and wounds in these parts being extremely dangerous, the ancients carefully defended the breast and the head of their soldiers by armour, to which the Apostle here compares the Christian virtues of faith and love. On the crest and other parts of the Grecian helmet there were many emblematical

figures, and it is very likely that the Apostle here refers to helmets which had on them an emblematical representation of hope ; that is, that the person should be safe who wore it.

‡ So money-changers were accustomed to deal with the money offered to them. They proved or tested it by weighing, or by ringing, by the touchstone, or by fire ; and having discovered the base it was rejected, while the good was retained. Doubtless, to these the allusion is here made to teach us to learn as carefully to weigh every doctrine, and try it by the test of Holy Writ before it is embraced as truth.

§ The Apostle here very evidently refers to a notion which prevailed among the rabbies as well as the philosophers, that the person of a man is constituted of three distinct substances, the rational spirit, the animal soul, and the visible body.

THE
SECOND EPISTLE OF PAUL THE APOSTLE
TO THE THESSALONIANS.

CHAPTER I.

1 *Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.*

PAUL, and Silvánus, and Timótheus, unto the church of the Thessalonians, in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure:

5 *Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:*

6 Seeing *it is a righteous thing with God to recompense tribulation to them that trouble you;*

7 And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this calling*, and fulfil all the good pleasure of *his goodness*, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 *He willeth them to continue steadfast in the truth received, 3 sheweth that there shall be a departure from the faith, 8 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.*

NOW we beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;*

* This work is not designed for theological controversy, but the substance of this chapter seems to demand, especially at this time, some notice of the grand apostacy or *falling away* here mentioned, which requires not arguments, but simple ecclesiastical facts. Nothing can be more obvious than that this is a description of Popery, which is an apostacy from the true

Christian worship, doctrine, and practice. Instead of worshipping God in simplicity, and in spirit and truth, there have been introduced external pomp and numerous ceremonies, which strike upon the senses and engage the attention without mending the heart. Instead of worshipping God through Jesus Christ, the only Mediator between God and man, men have substituted

4 Who opposeth and exalteth himself above all that is called God,* or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish;† because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send

them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions‡ which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

the doctrine of demons, that is, the spirits of men departed out of this life, who, as they pretend, intercede with God for us; and some invoke the Virgin Mary more frequently than God himself. They have not only succeeded Rome heathen in the seat of empire, but have also apostatised into their imagery and idolatry, though they have indeed disguised it with new names and different pretensions. In many countries they have taken from the common people the liberty of reading the Scriptures in their mother tongue, that they might with the more ease propagate their own delusions. For, having in a forcible and violent manner restrained the liberty of private judgment, they have with less difficulty substituted, instead of the most excellent doctrine of the Gospel, their own articles of faith, and the forged traditions and lying legends of their church, and, not content barely to propagate ignorance, they have dared to commend it, and to call it "The Mother of Devotion."

* To the Bishop of Rome has been given the blasphemous title of "Our Lord God the Pope;" and with unprecedented arrogance the mortal filling this office has at various periods absolved subjects from their allegiance to their lawful princes, fomented and raised rebellions, and deposed or murdered rightful princes and set up others in their stead. The pretended successors of the Apostle Peter have called emperors their vassals, and even caused some of them to hold the bridle till the self-styled Holy Father has mounted his horse, or to bear up his train after him, when his Holiness has been

pleased to walk in a pompous procession. Nay, with what amazing insolence have Romish priests whipped kings and sovereign princes; and the pope has even set his foot upon an emperor's neck. He has claimed the sole right of nominating, investing, or confirming the princes and rulers of the earth. If this be not to "*exalt himself above all that is called God*," there can be no event to answer this or any prophecy whatever.

† The Church of Rome has abounded in pretences to miracles, and in the most fraudulent and unrighteous cheats. It has been asserted, that churches have been taken up in one place, and carried through the air into distant countries; that images have nodded, smiled, frowned or spoken on certain occasions; that the blood of a saint has been annually liquefied on a certain day of the year; that the first convert St. Gaul made in Germany was a bear; that St. Anthony of Padua preached to a vast assembly of fishes, whom he had miraculously called together, and who devoutly heard him preach the Word of the Lord; and that St. Francis preached with great success to birds and beasts, which he thought our Lord commanded, in Mark xvi. 15. These absurdities are still propagated; and at this moment a British peer is endeavouring to make the credulous believe that two girls whom he saw in Italy are impressed with the wounds of the Saviour, which wounds bleed every Friday, and that for an incredible space of time they have lived on nothing but the holy sacrament!

‡ Traditions apostolical were inspired.

CHAPTER III.

1 *He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness and ill company, 16 and last of all concludeth with prayer and salutation.*

FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as *it* is with you:*

2 And that we may be delivered from unreasonable and wicked men: for all men have not faith.

3 But the Lord is faithful, who shall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for nought; but wrought with labour

and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy-bodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

TIMOTHY was a native of Lystra in Lycaonia, his father was a Gentile, but his mother, whose name was Eunice, was a Jewess (Acts xvi. 1.) and educated her son with great care in her own religion (2 Tim. iii. 15.) He was converted to Christianity by the Apostle Paul (ch. i. 2.) He travelled with the Apostle in his second apostolical journey. He was appointed to the ministerial office (2 Tim. i. 6; 1 Tim. iv. 14.) He was Bishop of Ephesus, and it has been said that he suffered martyrdom in that city some years after the death of the Apostle Paul. The design of this Epistle was to give instructions to Timothy concerning the management of the Church of Ephesus. It is thought that it was written soon after the Apostle's imprisonment at Rome, and about the year 64.

* Here is another allusion to the races in the Olympic games.



THE RICH GLUTTON
AND LAZARUS THE BEGGAR.

L. XVI.



CHAPTER I.

1 *Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia.* 5 *Of the right use and end of the law.* 11 *Of Saint Paul's calling to be an apostle.* 20 *and of Hymeneus and Alexander.*

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy *my own son in the faith:* Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,

4 Neither give heed to fables and endless genealogies,* which minister questions, rather than godly edifying which is in faith: *so do.*

5 Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned:

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers,† for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymenæus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER II.

1 *That it is meet to pray and give thanks for all men, and the reason why.* 9 *How women should be attired.* 12 *They are not permitted to teach.* 15 *They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.*

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;

* The Jews have quite equalled the heathen mythology in the ridiculous and extravagant fables which they have invented.

Genealogies were a constant subject of dispute among the Jews, as from various circumstances it had become difficult to trace their origin or their different tribes. Herod, as Eusebius asserts, that he might hide the meanness

of his descent and birth, burnt all the genealogical writings in the public archives.

† Bishop Horsely shows that the word rendered *men-stealers* means a person who deals in men, literally "a slave-trader." He maintains that this condemns and prohibits slave-trading in all its modes. It ranks it next to parricide and homicide.

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator* between God and men, the man Christ Jesus;

6 Who gave himself a ransom† for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not,‡) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray every where,§ lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.‖

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith, and charity, and holiness, with sobriety.

CHAPTER III.

2 *How bishops, and deacons, and their wives, should be qualified: 14 and to what end Saint Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.*

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

3 Not given to wine, no striker, not

* Among the various species of idolatry, one is, where God is worshipped in a way which he hath forbidden, and through false mediators. God commanded the Jews, not only to worship him alone, but to pay him public worship after a certain prescribed manner, and in certain times and places; and they who neglected and violated these rites and ceremonies were looked upon as departing from God, and ranked among idolaters. God also appointed a sort of Mediator between himself and the people. Moses performed this office, and then Aaron and the high priests in succession. These were types, figures, and forerunners of the *One Mediator*. Worship paid to angels, saints, images, bones and relics, the blessed Virgin, is a false worship, opposed to our "One Mediator," and hardly distinguishable from idolatry.

† A ransom was the price for the redemption of a forfeited thing, as a condemned ox, (Exod. xxi. 30;) or a captive person, (Job xxxvi. 18.) God having delivered the Israelites from slavery in Egypt, claimed a bekah or half-shekel from every male of twenty years old, as the ransom of his soul or life—the price of his redemption, the money to be applied to the erection of the tabernacle (Exod. xxx. 12–16, xxxviii. 25–27; Deut. vii. 8.) God has found a ransom for sinners in the person of his son (Job xxxiii. 24,) and Christ having undertaken to redeem sinners, gave himself to sacrifice his life, as a ransom.

‡ And lie not is a mode of expressing a solemn asseveration, as in Rom. ix. 1.

§ By the command to *pray everywhere*, the Apostle condemned the superstitious notion both of the Jews and the Gentiles, who fancied that prayers offered in temples were more acceptable to God than prayers offered anywhere else. This worshipping of God in all places was foretold as the peculiar glory of the Gospel dispensation (Mal. i. 11.)—*Lifting up holy hands* alludes to a custom of the Jews, who, before they prayed, washed their hands, in token of that purity of heart and life which is necessary to render prayers acceptable to God.—*Lifting up the hands* is expressive of prayer, the action being used in that sacred exercise.

‖ Ancient medals and statues show the costume of those times with respect to the hair, the expensive ornaments then used, and the laboured forms in which female tresses were arranged. It is true, indeed, that Rebekah, and doubtless many other pious women, had their ear rings, bracelets of gold, jewels, and costly raiment; and the Eastern women have especially shown a fondness for these things. But the Apostle admonishes Christian women to pay less attention to external adorning than to internal, and to make virtue their especial ornament. A love for these things has often led to the neglect of cultivating the mind, to evil practices in order to obtain them, and to dangerous connections and consequences.

greedy of filthy lucre ; but patient, not a brawler, not covetous ;

4 One that ruleth well his own house, having his children in subjection with all gravity ;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God ?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without ; lest he fall into reproach and the snare of the devil.

8 Likewise *must* the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre ;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved ; then let them use the office of a deacon, being found blameless.

11 Even so *must* their wives be grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well purchase to themselves a good degree,* and great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly :

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.†

16 And without controversy great is the mystery of godliness : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

1 *He foretelleth that in the latter times there shall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.*

NOW the Spirit speaketh expressly, that in the latter times‡ some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ;

2 Speaking lies in hypocrisy ; having their conscience seared with a hot iron ;§

* The Levites passed through four different degrees of discipline and instruction before they were fully instituted in their office, and some have thought that the Apostle here alludes to this Levitical custom. As the word rendered *degree* signifies "a step," or "seat," some imagine that the Apostle alludes to the custom of the synagogue, where persons of the greatest dignity were set on the most elevated seats.

† The learned Dr. Macknight has here observed, "The church of the living God, as the pillar and support of the truth, is here contrasted with the house or temple of the lifeless image of Diana at Ephesus, which was the pillar and support of falsehood, idolatry, and vice. In the opinion of some, the church of the living God is termed the pillar and support of the truth in allusion to the two pillars which Solomon placed in the porch of the temple, and to which it is said the prophets affixed their prophecies in writing, that they might be read by the people who came into the temple to worship. Others think the allusion is to the pillars in the heathen temples, on which tables were hung up, containing laws and other matters of importance, which were designed to be published. But to settle this is of no importance, because, to whichever of the customs the Apostle alluded, his meaning is the same—that the church of the living God, which is the pillar and support of the

truth, is not the church of Rome, nor any particular church, but the Catholic Christian Church, consisting of all the churches of Christ throughout the world."

‡ *Latter times* is a mode of phraseology used to express the age of the Messiah.

§ This is generally considered as descriptive of the Romish church, and historical facts will enable us to judge for ourselves whether there is any resemblance between the painting and the original. Bishop Jewel, speaking of Popish miracles, says, "These miracles were no miracles at all. They were devised by subtle varlets and lazy lordanes (or slothful fellows) for a purpose to get money. Oftentimes the engines and sleights, and the cause and the manner of working, have been confessed. In those days, idols could go on foot ; roods (or images representing the crucifixion) could speak ; bells could ring alone ; images could come down and light their own candles ; dead stocks could sweat and bestir themselves ; they could turn their eyes, they could move their hands, they could open their mouths, they could set bones and knit sinews ; they could heal the sick, and raise up the dead ! These miracles were subtleties, and indeed no miracles ; the trunks by which they spake, the strings and wires with which they moved their faces and hands—all the rest of their treachery has been dis-

3 Forbidding to marry,* *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables,† and exercise thyself *rather* unto godliness.

8 For bodily exercise‡ profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with

the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

CHAPTER V.

1 *Rules to be observed in reproof.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothy's health.* 24 *Some men's sins go before unto judgment, and some men's do follow after.*

REBUKE not an elder, but entreat *him* as a father; and the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews,§ let them learn first to show piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own house,

closed." Even in this country Thomas à Becket was deemed a saint; his relics wrought numerous miracles, and his tomb was frequented by multitudes of pilgrims!—The searing with the *hot iron* was used both in branding criminals, and was, and still is, used in the East to render affected or wounded parts insensible of feeling.

* The Enchrates, Marcionites, and Manicheans, very early introduced the doctrine of celibacy into the church, and in process of time the monks embraced it, and represented it as the highest pitch of sanctity. In the eleventh century the celibacy of the clergy was fully decreed by Pope Gregory the Seventh, and this has been the law and practice of the Popish church ever since. And "it is," says Bishop Newton, "as much the law and constitution of all monks to abstain from meats as from marriage. Some never eat any flesh, others only

of certain kinds, and on certain days. Frequent fasts are the rule—the boast of their order, and their carnal humility is their spiritual pride. So lived the monks of the ancient church: so live, with less strictness, perhaps, but with greater ostentation, the monks and friars of the church of Rome."

† These *old wives' fables* seem to refer particularly to the Jews, whose Talmudical writings are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. It may with equal propriety be applied to the legends of the Romish church.

‡ The Apostle is here thought to condemn the austerities of the Essenes and Pythagoreans, and some suppose there is an allusion to the athletic exercises in the games which occupied so much attention in those times.

§ The term *nephews* may mean grandchildren, or rather descendants.

he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

23 Drink no longer water, but use a little wine* for thy stomach's sake and thine often infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

1 *Of the duty of servants.* 3 *Not to have fellowship with newfangled teachers.* 6 *Godliness is great gain.* 10 *and love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow.* 17 *and whereof to admonish the rich.* 20 *To keep the purity of true doctrine, and to avoid profane janglings.*

LET as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

4 He is proud, knowing nothing, but doting about questions and strifes of words,† whereof cometh envy strife, railings, evil surmisings,

5 Perverse disputings‡ of men of corrupt minds, and destitute of the truth,

* Timothy was a young man, but as among the Greeks and Romans the state of youth was extended to thirty years, no respectable young men were permitted to drink wine before that time; and though he was now thirty-five years of age, yet he might still feel himself under the custom of his country relative to drinking wine, for his father was a Greek (Acts xvi. 1); and through the influence of his Christian profession, he might still continue to abstain from

wine, drinking water only; which must have been very prejudicial to him, his weak state of health considered, and the excess of his ecclesiastical labours.

† *Dotings and strifes of words* seem to refer to a perverse fondness for vain Jewish traditions, which tended to nothing but mischievous quarrels and disputes.

‡ *Perverse disputings* allude to the disputations held in the schools of the philosophers

supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, and *it* is certain we can carry nothing out.

8 And having food and raiment,* let us be therewith content.

9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.†

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until

the appearing of our Lord Jesus Christ:

15 Which in his times he shall show, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;‡

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come that they may lay hold on eternal life

20 O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

21 Which some professing have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

because it was thought a useful way of spending the time.

* *Food and raiment* mean the necessities of life. A dwelling is not named, because in the mild climate of the East it need not, perhaps, be indispensably included among these necessities; however, the original word may include coverings of every sort.

† The Apostle here alludes to the Olympic games, and seems to have had the combat either of boxing or wrestling in his eye, rather than that of the race; because wrestling and boxing, requiring greater exertions of courage than the

race, and being attended with more danger, were fitter images of the combat of faith, which was to be carried on by confessing the good confession in the presence of many witnesses, often with the hazard of the combatant's life. —The *many witnesses* may be an allusion to the vast number of persons who were spectators of the contest, and whose presence animated the competitors.

‡ Eastern princes affected these titles, but very improperly, being weak men. The true King of kings and Lord of lords hath immortality in himself, and is infinitely powerful.

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO TIMOTHY.

THIS Epistle is supposed to have been written when the Apostle Paul was prisoner at Rome. (see chap. i. 8, 12, 16, 17, and ii. 9.) He was twice imprisoned there: once when brought from Judea to prosecute his appchi, and a second time when he came from Rome to Crete, A. D. 63, while Nero was persecuting the Christians. From some expressions in this Epistle, the Apostle was looking for speedy martyrdom, and hence the date is inferred to be about A. D. 66. The design of this Epistle was to animate Timothy to endure persecution with courage and constancy, and to caution him against corruptions and corrupters of Christianity.

CHAPTER I.

1 *Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended*

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,
2 To Timothy, *my* dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lo'is, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up* the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

* Here is an allusion to exciting fire, when it has become nearly extinct.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER II.

1 *He is exhorted again to constancy and perseverance, and to the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings.* 17 *Of Hymeneus and Philetus.* 19 *The foundation of the Lord is sure.* 22 *He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.*

THOU therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore endure hardness,* as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life;† that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for mas-

teries,‡ yet is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble, as an evil doer, even unto bonds;§ but the word of God is not bound.

10 Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is a faithful saying:* For if we be dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, yet he abideth faithful: he cannot deny himself.

14 Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus;

* The hardships endured by Roman soldiers were very great. *Josephus* says, "A Roman foot-soldier is but very little different from a beast of burden." *Adam*, in his "Roman Antiquities," estimates the load they usually carried as amounting to sixty pounds weight, besides their arms, which were very heavy.

† The legionary soldiers among the Romans were not suffered to engage in agriculture, merchandise, mechanical employments, or any business which might divert them from their profession.

‡ Striving for masteries means contending in the games: and striving lawfully, taking care not to transgress the rules: for if any competitor did so in the least matter, he not only failed of

the prize, even though the apparent victor, but was sometimes disgraced and punished.

§ The mention of bonds as a malefactor would imply the Apostle's being bound hand and foot in a close dungeon; a very different condition from that of his first imprisonment. *Tradition* says, with some probability, that both Paul and Peter were prisoners in the Mamertime prisons at Rome, which date from its earliest times; and, according to *Livy*, were constructed by *Ancus Martius*, and enlarged by *Servius Tullius*. These prisons consist of two cells, one above the other, entrance to each being obtained only by small apertures in their roofs. *Sallust* describes them as unclean, dark, and having the most foul smells.

18 Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal,* The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

26 And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

CHAPTER III.

1 *He adviseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.*

THIS know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, 4 Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof; from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jan'nes and Jam'brest[†] withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate[§] concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15 And that from a child thou hast

* The expression here used is in allusion to the custom of engraving on stones laid in the foundations of buildings, the names of persons by whom and the purposes for which the structure is raised.

† That they may recover themselves means "that they may awake out of," and may represent the charms with which Satan lulls the conscience to sleep. There is a reference here to an artifice of fowlers, to scatter seeds impregnated with some drugs intended to lay birds

asleep, that they may draw the net over them with the greater security.

‡ The names of Jannes and Jambres are not found in the Old Testament, but frequently occur in the Jewish writings. The persons here mentioned are supposed to have been the chief magicians who opposed Moses before Pharaoh.

§ Reprobate means, not found proof, as we commonly express it. It is a metaphor taken from metals which are rejected if they be not pure and according to the standard.

known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

17 That the man of God may be perfect, thoroughly furnished unto all good works.

CHAPTER IV.

1 *He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willet him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.*

I CHARGE thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season;* reprove, rebuke, exhort with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure

afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered,† and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course,‡ I have kept the faith:

8 Henceforth there is laid up for me a crown§ of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For De'mas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.||

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first answer no man stood with me, but all *men* forsook me:** I

* *In season, out of season*, means "at all times, whether the season be peculiarly fitted or set apart for it or not," publicly and privately, by day and night, in times of peace and of danger.

† Being *offered* here means being *poured out*. The Apostle was ready to shed his blood as a martyr.

‡ The Apostle had wrestled and run, alluding to the Olympic games.

§ Here the Apostle again refers to the victor's crown, when the struggle and the race are over.

|| The Apostle was a great reader of books of various sorts, both Gentile and Jewish; as appears by his citations out of the heathen poets, and his acquaintance with Jewish records (Acts xvii. 28; 1 Cor. xv. 33; 2 Tim. iii. 8; Tit. i. 12). And though he was now grown old and near his exit, yet he was mindful and careful of his books, and desirous of having them

to read; and herein he set an example to Timothy and others, and enforced the exhortation he gave him (1 Tim. iv. 13).—It is very likely that the *parchments* were the books of the Old Testament, which were written on parchment rolled up together, and hence they are called "The Volume of the book," and for these the Apostle had a special regard, inasmuch that whatever was neglected he desired that these might not be neglected, but be carefully brought to him. These parchments might have been letters from the churches, and autographs of his own letters to the churches. The directions here given favour the opinion that the Apostle was hurried away by his persecutors from the place of his former abode, without being allowed leisure either to accomplish his plans, or to take with him those things which he intended.

** Friends of the accused attended the courts in mourning.

*pray God that it may not be laid to their charge.**

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.†

18 And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen,

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Mile'tum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudio, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

¶ The second *epistle* unto Timotheus ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

THE EPISTLE OF PAUL TO TITUS.

THIS Epistle is similar to those written to Timothy, as Titus and Timothy were, both converts of the Apostle Paul, both companions in his labours and sufferings, and both employed in the same work. A. D. 64.

CHAPTER I.

1 *For what end Titus was left in Crete.* 6 *How they that are to be chosen ministers ought to be qualified.* 11 *The mouths of evil teachers to be stopped:* 12 *and what manner of men they be.*

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

3 But hath in due times manifested his word through preaching, which is

committed unto me according to the commandment of God our Saviour;

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city,‡ as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed,

* The cruel persecutions of the Christians at Rome under Nero seem to have preceded the writing of this Epistle. Numbers had then been put to death in the most dreadful manner, or, driven from the city; and the rest seem to have been greatly intimidated, so that on this important occasion none were found who ventured to attend the Apostle to the tribunal. This was a very criminal weakness, but the Apostle prayed that it might not be laid to their charge.

† By the lion some understand Nero himself.

34 *

ferocious as a wild beast: or rather his prefect, Helius Caesarianus, to whom Nero committed the government of the city in his absence, with power to put whomsoever he pleased to death. Perhaps, had the Apostle then suffered, he would have been given as a prey to wild beasts in the amphitheatre, to which there is at all events some allusion.

‡ There were a hundred cities in the island of Crete, though its dimensions were not very large; but it is well known that every considerable town was called a city by the ancients.

not soon angry, not given to wine, no striker, not given to filthy lucre,

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.*

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

CHAPTER II.

1 *Directions given unto Titus both for his doctrine and life. 9. Of the duty of servants, and in general of all Christians.*

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To *be* discreet, chaste, keepers at home,† good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

7 In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

10 Not purloining,‡ but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men.

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

* The quotation here made by the Apostle is from Epimenides, who, among the Romans, was reputed to have foretold future events. Besides, as all poets pretended to a kind of inspiration, the names prophet and poet were used as synonymous both by the Greeks and Romans. *Bishop Warburton* remarks that the Cretians were universally hated and branded as liars by the other Greeks, because, by shewing in the island the tomb of Jupiter, the father of gods and men, they published what the rest of the Greeks concealed in their mysteries; namely, that the gods were dead men. The character given of the Cretians by Epimenides was applied with propriety by the Apostle to the Judaizers, because they were natives of Crete. —By calling the Cretians *evil beasts*, or rather

"wild beasts," and *slow* or *lazy bellies*, the poet insinuated that they were of a fierce, ravenous, riotous, disposition; and by adding "*lazy bellies*," he signified that they were *lazy gluttons*; as averse to action as wild beasts are after gorging themselves with their prey.

† *Keepers at home* includes the idea of taking care of the house. This quality of a woman was highly valued by all the ancients, whether Jews or heathens.

‡ *Servants*, at least among the heathens, might probably purloin when employed by their masters to vend commodities; and other fraudulent practices among their class were so common, that the same word (*fur*) is used in the Latin language for a servant and a thief.

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 *Titus is yet further directed by Paul, both concerning the things he should teach, and not teach.* 10 *He is willed also to reject obstinate heretics: 12 which done, he appointeth him both time and place, wherein he should come unto him; and so concludeth.*

PUT them in mind to be subject to principalities and powers, to obey magistrates,* to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is a faithful saying, and these things I will that thou affirm constantly,* that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition, reject;

11 Knowing that he that is such is subverted, and sinneth being condemned of himself.

12 When I shall send Artemus unto thee, or Tychicus, be diligent to come unto me to Nicopolis:† for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

¶ It was written to Titus, ordained the first Bishop of the church of the Cretians, from Nicopolis of Macedonia.

* By *principalities, powers, and magistrates*, the Apostle means the Roman emperor and senate, the consuls and proconsuls, deputies and governors of provinces and islands, particularly such as were appointed over the island of Crete. The reasons for this exhortation were because the Jews, from whom the Christians were not distinguished by the Romans, were reckoned a turbulent and seditious People, which character they obtained partly through the principles of the Scribes and Pharisees, which they at least privately countenanced, such as not to give tribute to Cæsar, or not to be under any heathen yoke—and partly through the insurrections that had been made by Judas of Galilee and Theudas and others; and besides, there were many Jews in the island of Crete, and the Cretians themselves were prone

to mutiny and rebellion, while their false and Judaizing teachers despised dominion, and taught the Christians to abuse their Christian liberty.

† There were several cities named *Nicopolis*; these were in Macedonia, Pontus and Epirus; the last was built in commemoration of the battle of Actium, and it is supposed that this is the Nicopolis of which the Apostle speaks. The subscription at the end of the Epistle, which is no part of the inspired Epistles, but written by other hands, is here evidently incorrect, when it says, it was written "from Nicopolis of Macedonia," for that town was founded by the Emperor Trajan a long while after the death of the Apostle Paul. One clear fact we learn here, that the Apostle was not in prison when he wrote to Titus.

THE EPISTLE OF PAUL TO PHILEMON.

PHILEMON, supposed to have been a minister in the Church of Colosse', had a servant named *Onesimus*, who, having purloined his goods, ran away from him, and, in his rambles, came to Rome, where Paul was then a prisoner for the Gospel; and providentially coming under his preaching there, was, by the blessing of God, converted by him; after which he ministered awhile to the Apostle in bonds, and might have been further useful to him; but he, understanding him to be another man's servant, would not, without his consent, detain him, but sent him back with this letter commendatory, in which he earnestly sues for his pardon and kind reception. A. D. 62.

4 *He rejoiceth to hear of the faith and love of Philemon, 9 whom he desireth to forgive his servant Onesimus, and lovingly to receive him again.*

PAUL, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,

2 And to our beloved Apphia, and Archip'us our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed* by thee, brother.

8 Wherefore, though I might be much

bold in Christ to enjoin thee that which is convenient,

9 Yet for love's sake I rather beseech thee, being such an one as Paul the aged,† and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved, especially

* The refreshment of which the Apostle speaks was produced by the relief which Philemon's work of charity brought to them in their distresses. And the saints who were thus refreshed were not those alone who lived in Philemon's neighbourhood, but those also who were driven from their homes for the name of Christ; or who went about preaching the Gospel. This joy and relief is fitly compared by the Apostle to the refreshment which a person faint with thirst receives from drink.

† At the stoning of Stephen the Apostle may have been about thirty years old, at which age he might very properly be called a young man. Between the death of Stephen and Saul's conversion some time elapsed. From the time of his conversion to the writing of this letter he had laboured in the Gospel near thirty years; so that, being now sixty years old or more, he was really an *aged* person.

to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedi-

ence I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Ep'aphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Ar'istar'chus, De'mas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

THIS Epistle bears no name, but it was anciently received as an Epistle of the Apostle Paul, and bears many internal marks of its being written by him. His overflowing sentiment, his abrupt transitions, his elliptical expressions, his mode of reasoning and replying to objections, and finally his practical conclusion—all mark it as the work of the Apostle Paul. The general design of this Epistle was to confirm the Jewish Christians in the faith and practice of the Gospel, which they might be in danger of deserting, through the persuasion or the persecution of the unbelieving Jews, who were very numerous and powerful in Judea.

CHAPTER I.

1 *Christ in these last times coming to us from the Father, 4 is preferred above the angels, both in person and office.*

GOD, who at sundry times and in divers manners* spake in time past unto the fathers by the prophets,

2 Hath in these last days spoken unto us by *his* Son, whom he hath appointed heir of all things, by whom also he made the worlds;

3 Who being the brightness of *his* glory, and the express image of *his* person,† and upholding all things by the

word of *his* power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith,

* In *divers manners* means in types and figures, significant actions, dark sayings, and the like.

† The first allusion here is to the sun and its

beam or ray, "the ray of his glory"; and the second to the impression on the wax by the engraving on the seal.

And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire:-

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre* of righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish; but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

* It may be worthy of notice here that the *sceptre* was originally a tall staff surmounted with an emblematical ornament, and was used as a sign of the pastoral character of the sovereign. The sceptre now indicates government or royalty.



Egyptian and Persian Sceptres.

14 Are they not all ministering spirits, sent forth to minister: for them who shall be heirs of salvation?

CHAPTER II.

1 *We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.*

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.

2 For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*;

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and

they who are sanctified *are* all of one : for which cause he is not ashamed to call them brethren,

12 Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ;

15 And deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he took not on *him* the nature of angels ; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people.

18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

CHAPTER III.

1 *Christ is more worthy than Moses : 7 therefore if we believe not in him, we shall be more worthy punishment than hardhearted Israel.*

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus ;

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man* ; but he that buildeth all things *is* God.

5 And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after ;

6 But Christ as a son over his own

house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness :

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart ; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day ; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end ;

15 While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke : howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years ? *was it* not with them that had sinned, whose carcasses fell in the wilderness ?

18 And to whom sware he that they should not enter into his rest, but to them that believed not ?

19 So we see, that they could not enter in because of unbelief.

CHAPTER IV.

1 *The rest of Christians is attained by faith.* 12 *The power of God's word.* 14 *By our high priest Jesus the Son of God, subject to infirmities, but not sin,* 16 *we must and may go boldly to the throne of grace.*

LET us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached

as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

5 And in this place again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.)

11*Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.*

14 Seeing then that we have a great

high priest, that is passed into the heavens,† Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are*, yet without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

1 *The authority and honour of our Saviour's priesthood.* 11 *Negligence in the knowledge thereof is reprov'd.*

FOR every high priest taken from among men is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou art a priest for ever after the order of Melchis'edec.

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

8 Though he were a Son, yet learned he obedience by the things which he suffered;

* The allusion in this and the preceding verse is to the operations of the priest, who, in dissecting the sacrifices, observed and separated those parts which were the most secret, and the most closely united together.

† The allusion here is evidently made to the high priest and to what he typically repre-

sented to the Church of old; the most signal part of whose office consisted in his annual entrance into the most holy place on the day of expiation. Thus Jesus, answerably, passed through the veil of these heavens into the glorious presence of God, to appear there as our intercessor.

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers,* ye have need that one teach you again which be the first principles of the oracles of God;† and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk is unskilful in the word of righteousness;‡ for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

CHAPTER VI.

1 *He exhorteth not to fall back from the faith, 11 but to be stedfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.*

THEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, and have tasted

of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come.

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God, afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers§ *is* rejected, and *is* nigh unto cursing; whose end is to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

* The Hebrews had for a long time been favoured with the Gospel: for to them it was first published, and of them were the first Christian churches composed, particularly the church at Jerusalem, which was the original model of all the churches, and from whence the word of God sounded out unto other nations. They were also favoured with the best instruction. Some of them had heard Christ himself in his personal ministry.

† The oracles of God are the ancient revelations contained in the writings of Moses and the Prophets, (Rom. iii. 2,) and so called because given by inspiration.—The first principles of religion are here called *milk*, because they are the first nourishment given to the soul, as milk is that first given to little children.

‡ The Apostle compares the Hebrews to

babes, not on account of their innocence, simplicity, and teachableness, but on account of their weakness and ignorance, for which, considering the advantages which they had so long enjoyed, they were much to blame.

§ A principal part of the Eastern agriculture consists in leading rills of water from ponds, fountains, and brooks, to render the fields fruitful. When this is neglected, the land is scorched by the heat and drought of the climate, and so being burnt up, is altogether sterile. The Apostle's meaning is, that as land which is unfruitful under every method of culture will at length be deserted by the husbandman, and burnt up with drought, so those who apostatise from the Gospel, after having believed it to be from God, will be evidently given up by God and man as incorrigible.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath:

18 That by two immutable things, in which *it* was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anchor* of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchis'edec.

CHAPTER VII.

1 *Christ Jesus is a priest after the order of Melchisedec, 11 and so far more excellent than the priests of Aaron's order.*

FOR this Melchis'edec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life;† but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi,‡ who receive the office of the

priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction, the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who received tithes, payed tithes in Abraham.

10 For he was yet in the loins of his father, when Melchis'edec met him.

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchis'edec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it* is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchis'edec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchis'edec.

18 For there is verily a disannulling of the commandment going before for

* The figure of the *anchor* seems to have been proverbial, and is frequently to be found among classical writers.

† The language in this verse simply means that there was no trace of the genealogy of Melchisedec.

‡ The descendants of *Levi*, the third son of Jacob (Gen. xxix. 34,) and the father of a famous tribe in Israel (Numb. viii. 6. 26,) were chosen by God himself to act in the ecclesiasti-

cal economy established by Moses; the sons of Aaron being appointed to officiate in the priesthood, and the rest to serve the people in various sacred offices. (Numb. viii. 6. 26.) They were not to possess any landed property by virtue of their office; and while the lands were all divided among the other tribes, they were made to depend for their support on the *tithes* of the produce of the soil as a remuneration for the services among the people. (Numb. xviii. 20. 32. xxxv. 18.)

the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God.

20 And inasmuch as not without an oath *he was made priest* :

21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec:)

22 By so much was Jesus made a surety of a better testament.

23 And there truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable priesthood.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

CHAPTER VIII.

1 *By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished.* 7 *And the temporal covenant with the fathers, by the eternal covenant of the Gospel.*

NOW of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the



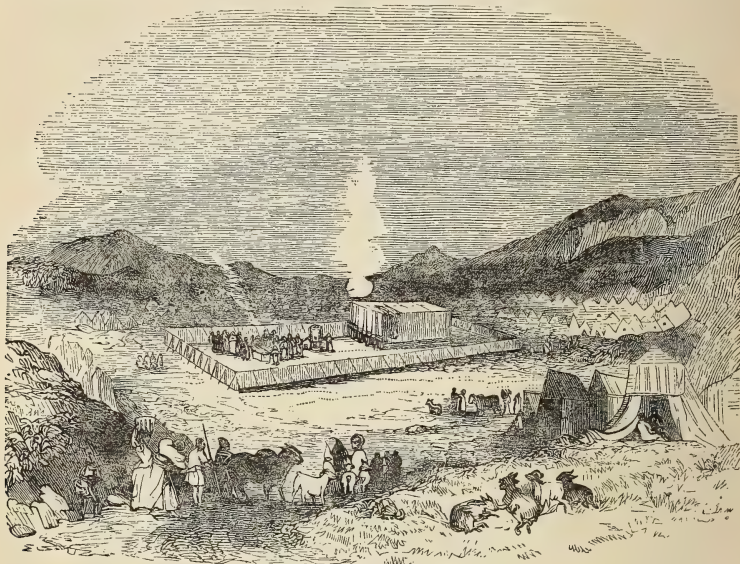
Scape-goat, showing the costume of the High-Priest and Levites.

right hand of the throne of the Majesty
in the heavens;

2 A minister of the sanctuary, and of

the true tabernacle,* which the Lord
pitched, and not man.

3 For every high priest is ordained



Tabernacle in the Wilderness.

*The *Tabernacle* was a costly tent constructed by Moses, at the foot of Mount Sinai, for the purpose of Divine worship, by the sacrifices and intercessions of Aaron and the assistant priests on behalf of the congregation of Israel (Exod. xxv. 9, xxvi. 1, 26; Numb. iv. 16.) This sacred building is computed to have been about fifty-five feet in length, eighteen feet in breadth, and the same in height: the two sides and the west end consisted of a frame-work of shittim-wood boards, having tenons to fit in sockets made of solid silver, and the whole overlaid with plates of gold. This fabric was put together after the manner of modern shop-window shutters, and held fast by five bars on each side, bracing the boards as a kind of ribs: the entrance at the east end had no boards, but five pillars of wood overlaid with gold, each standing in a socket of brass, (Exod. xxvii. 15-18, xxxvi. 20-38.) The tabernacle was divided into two apartments, separated by a rich veil or curtain; the first, or larger one, was the "holy place," containing the golden altar of incense, the table of shew-bread, and the golden candlestick; the inner apartment, the "most holy place," or "Holy of Holies," contained only the ark of the cove-

nant, with its sacred contents, surmounted with its cherubim of glory overspreading the mercy-seat. Into the holy place the priest entered daily, to offer incense at the time of the burnt offerings, morning and evening; but into the Holy of Holies, the high-priest alone entered, only once every year, on the day of atonement. The brazen altar for the burnt-offerings, and the laver, were placed at the front of the tabernacle, which was enclosed by an open court of one hundred cubits long and fifty cubits wide, having rich curtains supported by pillars of brass: here the elders of the nation assembled daily to represent the people at the time of sacrifice, in witnessing the significant atonement for sin. The whole structure with its enclosure is included in the tabernacle (See Exod. chapters xxv. xxvi. xxvii. xxix. xxx. xl.) The tabernacle was covered with curtains of which the innermost was blue, striped with purple, scarlet and crimson, upon which was a covering of goat's hair, as a defence against the rain, and over these were two others of sheepskins dyed red, and one above of badger's skins. The court of the tabernacle also was enclosed with ten large curtains of fine twined linen, wrought as

to offer gifts and sacrifices:* wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because

they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1 *The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.*

THEN verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick,†

tapestry, defended by others of goat's hair. (Exod. xxvi.) The tabernacle had no window; but the lamps on the candlestick gave light to the holy place: the Holy of Holies was dark; yet, being the visible dwelling place of the God of Israel, it was enlightened by the Shechinah, the glory of the Lord (ch. xl. 34.) This sacred tabernacle of the congregation contained gold to the amount of about 175,000*l.*; silver, worth 37,724*l.* 17*s.* 6*d.*; brass, worth 13*l.* 6*s.*: total of the value of metal unwrought, 213,320*l.* 3*s.* 6*d.*: around this precious structure the tribes of Israel were encamped in the wilderness; and the several parts of it, with all its several articles of furniture and its utensils, were committed to the care of the tribe of Levi. (Numb. i. 50, 53.) Christ's human nature was typified by this costly tabernacle; and while God dwelt symbolically between the cherubim in the Holy of Holies, in the person of Jesus "all the fulness of the Godhead dwelt bodily." (Heb. viii. 2, ix. 7, 11; Col. ii. 9.)—*Timpson's Key to the Bible.*

* Animal sacrifices of atonement were the appointment of God, to prefigure and teach the vicarious sacrifice of Christ, as an atonement for guilty men.

† The golden *candlestick* made for the Levitical tabernacle consisted of six branches, besides the upright supporter, each of the seven having a lamp furnished with oil, to burn continually before the most holy place (Exod. xxv. 31—39, xxvi. 35.)



Probable form of the Golden Candlestick.

and the table, and the shewbread;* which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

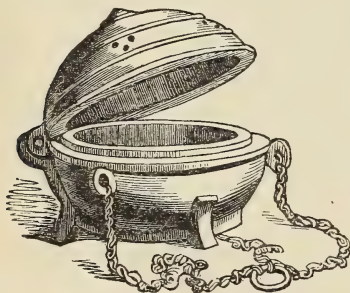
4 Which had the golden censer,† and the ark of the covenant overlaid round

about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory‡ shadowing the mercy-seat; of which we cannot now speak particularly.

* *The Table of shew-bread was made of shittim-wood, overlaid with gold; two cubits in length, one in width, and one and a half in height: it was placed in the west corner of the holy place of the tabernacle near the veil; and twelve loaves of bread were placed upon it, which were exchanged for new ones every sabbath, the stale ones being eaten by the priests (Exod. xxv. 23—27; Lev. xxiv. 6.) This shew-bread presented constantly before the Lord was designed as a memorial of the Divine goodness in his bountiful and gracious providence.*

† *The Censer was a fire-pan for the burning of incense by the priests in the sanctuary: censers were variously formed, some as dishes and ladles, and others like cups with lids, having holes for the air (See Lev. x. 1; Numb. xvi. 6, 39; 1 Kings vii. 50.) No Jewish or contemporary authority for the form of the sacred censers has yet been discovered. The cut here given shews the Grecian censer, which may be an approximation to some used in the tabernacle:—*



Censer.

The Ark of the Covenant was the sacred chest made at the command of God, for the preservation of the tables of the law, which he gave to Moses. (Exod. xxv. 10—16.) This was also the consecrated repository of the golden pot of manna, and the budding rod of Aaron. (Exod. xvi. 33; Numb. xvii. 4—10.) It was made of precious wood overlaid with pure gold; its lid of solid gold formed the mercy-seat. This precious vessel, with its inestimable contents, was lost in the overthrow of the apostate Jews, when the temple was destroyed with Jerusalem, and they were carried captives to Babylon; and

though a new ark was made for the service of the second temple, its chief and divine treasures could not be restored. (2 Kings, xxv. 9; 2 Chron. xxxvi. 19.)—The golden pot that had manna was filled with this miraculous food by Aaron, by the direction of Moses, who gave it as the appointment of God, that it might be preserved to future ages, as a memorial of the goodness, care, and power of God in feeding the Israelites with it in the wilderness. (Exod. xvi. 33, 34.) This pot held an omer, which was more than three pints and a half, some say six pints. (For a further account of the manna see John vi.) Aaron's rod that budded was a miraculous proof that God had chosen Aaron, of the tribe of Levi, to minister before him, and so an end was put to the murmuring of the people, and to the attempt to invade the priest's office. (See Numb. xvii.)—The tables of the covenant were the two tables of stone cut out by Moses, and written on with the finger of God, containing the ten commandments, which were the substance of God's covenanting with the Israelitish people. These were, by the express command of God, put into the ark (Exod. xxv. 16. xl. 20; Deut. x. 5.) It is believed that nothing else was in the ark but these two tables of stone (1 Kings. viii. 9; 2 Chron. v. 10, &c.); for a careful perusal of the original scriptures will shew that before it, or at the ends of it, and adjoining to it were the pot of manna and the miracle-working rod.

‡ *Some account of these "Cherubims" is given in Exodus, chap. xxv. The signification of their name and their original shape or form, any farther than that they were "winged creatures," are not certainly known. They were two in number, one at each end of the ark or mercy-seat; their faces were "turned inwards," one towards another. This posture gave to the whole work of the ark, mercy-seat, and cherubims, the form of a seat, which represented the throne of God. From thence he spake, whence the place was called "the Oracle." As to their place and posture, they were over the ark, for they had feet whereon they stood (2 Chron. iii. 13,) and these feet were joined in one continued beaten work to the ends of the mercy-seat which was upon the ark; hence they were wholly over or above it. Those in the tabernacle were of beaten gold, being but of small dimensions (Exod. xxv. 18;) but those in the temple of Solomon were made of the wood of the olive-tree, overlaid with gold. For they were very large, extending their wings to the whole breadth of the oracle, which was twenty cubits (1 Kings vi. 23; 2 Chron. iii. 13.) They are called Cherubims of glory, not only from their*

6 Now when these things were thus ordained, the priests went always into the first tabernacle,* accomplishing the service of God.

7 But into the second *went* the high priest alonet once every year, not without blood, which he offered for himself, and for the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

10 Which stood only in meats and drinks, and divers washings, and car-

nal ordinances, imposed *on them* until the time of reformation.

11 But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves;† but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

13 For if the blood of bulls and of goats, and the ashes of an heifer‡ sprinkling the unclean, sanctifieth to the purifying of the flesh:

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

matter, but their position and use. Stretching out their wings on high, and looking inwards with an appearance of veneration, and so compassing the mercy-seat with their wings, all but the fore part of it, they made a representation of a glorious seat or throne. Many attempts have been made to exhibit the form of the cherubim, derived from the description given by Moses and Ezekiel, but the winged figures in the sculptures at Persepolis may be regarded as corruptions of the original form, one of which is here given:



Cherubim. One of the winged figures in the sculptures at Persepolis, perhaps rude images or corruptions of the original form of the cherubim.

The mercy-seat was the side of the sacred ark of the covenant. This was of pure gold, and as long and broad as the ark.

* Every morning and evening the priests went into the first tabernacle, which was called "the holy place," in distinction from the innermost part of the tabernacle, or "the most holy place." Here they were accomplishing the service of God by offering sacrifices, burning incense and trimming the lamps.

† The high priest alone was allowed to go into the most holy place; and he was not allowed to enter thither more than once, or on one day in the year; nor even on that day, till he had offered sacrifices for his own transgressions and those of the nation; and then he took the blood of the sin-offering within the veil, to sprinkle before the mercy-seat. As it was death for any one, priest or layman, to enter the sanctuary, a cord was fastened to the foot of the high priest when he entered in, the end of which was left beyond the veil, that he might be drawn out if he should die suddenly, and the Jews were always in dread lest he should perish in performing the services of that great day. By *once every year* is not meant once on that day, but on that one day only; for he entered four times—1, to offer incense; 2, to sprinkle the bullock's blood; 3, with the goat's blood; and 4, to bring out the censer: if he had entered the fifth time he would have been considered worthy of death.

‡ With the blood of goats and calves the high priest entered into the holy place within the veil on the day of atonement. (Lev. xvi. 14, 15.)

§ By the ashes of an heifer the Apostle refers to the red heifer, (Numb. xix.) which being burnt, its ashes were gathered up and put into a vessel, and water poured upon them, which was sprinkled with a bunch of hyssop on unclean persons.

purge your conscience from dead works to serve the living God ?

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people,

20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood;* and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world;

but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

CHAPTER X.

1 *The weakness of the law sacrifices.* 10 *The sacrifice of Christ's body once offered,* 14 *for ever hath taken away sins.* 19 *An exhortation to hold fast the faith, with patience and thanksgiving.*

FOR the law having a shadow † of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices* there is a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt-offerings ‡ and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second.

* A few things were excepted, for some things were cleansed by water, and others purged by fire. (Numb. xxxi. 23.)

† By the *shadow*, some think there is an allusion to the outlines of a picture rudely drawn with chalk, such as painters make before they

apply the pencil to produce an exact resemblance.

‡ A *burnt-offering* was a sacrifice made by fire; (Gen. viii. 20, xxii. 7.) the whole burnt-offering consisted of the entire animal; but, by the law of Moses many of the sacrifices were

10 By the which will we are sanctified through the offering of the body of Jesus Christ once *for all*.

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are sanctified.

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 *This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;*

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is no more offering for sin.*

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

23 Let us hold fast the profession of *our* faith without wavering; (for he is faithful that promised;)

24 And let us consider one another to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:†

29 Of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot‡ the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will



Probable form of the Altar of Burnt Offering.
An ordinary Priest officiating.

burnt only in part, as the fat of the kidneys, and rump or large tail of the sheep, of that part; the right shoulder was the portion of the priest, but the rest was to be eaten by the offerer, the poor, and the Levites. (Lev. iii. 9—16, vii. 30—34, Deut. xvii. 1—3.)

* Here is an allusion to the high priest's washing his body with water before he entered the inward tabernacle. (Lev. xvi. 4.) So also were the Levites purified. (Numb. viii. 7.)

† The sacrifices of the law were principally appointed for sins of ignorance, infirmity, or inadvertency; but presumptuous transgressors were excluded from the benefit. "He," therefore, who *despised Moses' law* and deliberately violated its plain commands, in contempt and defiance of the authority and vengeance of God, was punishable with death, and excluded from mercy, when the fact had been legally proved, even though the crime were such as might otherwise have been pardoned through a trespass offering.

‡ Trampling *under foot* is an expression of the greatest contempt, and also of rage and fury.

recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is a fearful thing to fall into the hands of the living God.*

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;*

33 Partly whilst ye were made a gazingstock† both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods,‡ knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence,§ which hath great recompense of reward.

36 For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The worthy fruits thereof in the fathers of old time.*

NOW faith is the substance of things hoped for, the evidence of things not seen.

2 For by it the elders|| obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.**

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is impossible to please him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with



Roman Gladiator.

* There were various persecutions of the Christians in Judea (See Acts viii. 1. xii. 1; 1 Thess. ii. 14; Heb. vi. 10.) Their enduring these is here called *a great fight* or combat, it being more difficult or dangerous than any of the combats of the gladiators in the Olympic games, to which allusion is here made.

† They were made *a gazingstock*, like those who were brought to the combat at the theatre, in the presence of assembled multitudes.

‡ They had cheerfully borne the loss of their household furniture, and other worldly substance, of which they were stripped by their persecutors.

§ There is supposed here to be an allusion to the soldier who relinquished the fight and flung away his shield, which was reckoned infamous and scandalous, and with the Grecians it was a capital crime and punished with death.

|| *Elders* sometimes means the heads of the chief families reputed for experience and wisdom (Exod. iii. 16.) Officers in the Christian church were also so called (Acts xv. 4, 6, 23; xvi. 4; 1 Pet. v. 1.) Here elders mean those who lived in ancient times, as the term also signifies in Matt. xv. 2, and Mark vii. 3, 5.

** The heavens and the earth were made by Almighty Power, without any pre-existent matter to form them.

fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which hath foundations, whose builder and maker is God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand* which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say *such* things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child;† and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the pass-over, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

29 By faith they passed through the Red sea as by dry *land*: which the Egyptians assaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot‡ Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of

* The figure of the *sand* is used to express very large numbers, not only by Scripture and Jewish, but also by heathen writers. So *Pindar*, Olympiad xi; and *Herodotus* in the first book of

his history, compares the nations to the *sands*.
† A *proper child* signifies "a comely, promising child."

‡ *Harlot* probably here means an inn-keeper.

Jeph'thæ; of David also, and Samuel, and of the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again: and others were tortured,* not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder,† were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.‡

39 And these all, having obtained a

good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

CHAPTER XII.

1 *An exhortation to constant faith, patience and godliness.* 22 *A commendation of the New Testament above the Old.*

WHEREFORE seeing we also are compassed about with so great a cloud § of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author and finisher of our faith; || who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.**

4 Ye have not yet resisted unto blood, striving against sin.††

5 And ye have forgotten the exhorta-

* There were various modes of *torturing*. Some imagine that the *bastinado* was used, a mode of torturing by beating the soles of the feet, and still practised in the East. Others think the *tumpanon* is alluded to, which was the punishment of beating, inflicted upon a criminal, by having his arms fastened and stretched out on the top of a cross post, made like a T, with his head above the top of the upright, and his feet bound to the lower part, but not reaching the ground—a posture which would increase the punishment in the extreme, by rendering it impossible for the poor sufferer to shrink from the blows.

† *Dean Prideaux* and other writers suppose that the Apostle might here refer to the tradition among the Jews that the prophet *Isaiah* was sawn asunder at the command of *Manasseh*. The learned *Calmet* understands by the expression, here used, of being *sawn asunder*, that they were "torn to pieces," as it were, under a threshing instrument, consisting of wooden rollers full of sharp iron teeth like a harrow, which passing over the body would crush, break, and divide it. *Virgil* mentions punishment by such a machine.

‡ Palestine abounds in rocky mountains, dens, and caves.

§ A *cloud* signifies a great number. In this sense the word is frequently used by ancient Greek authors. The Commentators generally

agree that there is here an allusion to the Grecian games, and that *cloud* well answers to the vast crowd of spectators in the amphitheatre, seated one above another to an immense height. *Laying aside every weight* clearly refers to the practice of the Grecian racers, who, like all racers, were studious to lay aside whatever might retard or encumber their course. They even sometimes divested themselves of all clothing lest any of it, waving in the wind, should in any way impede their progress.

|| The Apostle compares Jesus to the Judge of the games, whose office it was to determine who were the conquerors, and to make them perfect as combatants, by bestowing on them the prizes for which they had contended.

** Still the allusion to the games continues, and is here derived from those who, being tired, or exhausted and disheartened, are disposed to give over their contest in the race.

†† The conjecture of some, that the allusion to the games is here still continued, seems very probably correct. The Apostle pursues the idea, and seems here to allude to the sanguinary exercise of boxing, which was performed by *pugiles*, combatants having sometimes in their hands balls of stone or lead. At other times, their hands and arms were surrounded with thongs of leather, called *Cestus*, filled with plummets of lead and iron, to add force to the blows.—*Potter's Greek Antiquities*.

tion which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him :

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God deal-eth with you as with sons ; for what son is he whom the father chasteneth not ?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards,* and not sons.

9 Furthermore we have had fathers of our flesh which corrected *us*, and we gave them reverence : shall we not much rather be in subjection unto the Father of spirits, and live ?

10 For they verily for a few days chastened *us* after their own pleasure ; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous : nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.†

12 Wherefore lift up the hands which hang down, and the feeble knees ;‡

13 And make straight paths§ for your feet, lest that which is lame be turned out of the way ; but let it rather be healed.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord :

15 Looking diligently, lest any man fail of the grace of God ;|| lest any root of bitterness springing up trouble *you*, and thereby many be defiled ;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected : for he found no place of repentance, though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words ; which *voice* they that heard entreated that the word should not be spoken to them any more :

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart :

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake :))

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

23 To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven :

26 Whose voice then shook the earth : but now he hath promised, saying, Yet

* *Bastards* were numerous in those dissolute times. The Apostle refers to the neglect with which such are generally treated by their parents, who wish to avoid the disgrace of having a family without passing through the usual forms prescribed by all religious and civilized society.

† *Peaceable fruits* alludes to the olive crown given in the Olympic games ; *exercised* or trained, still alluding to gymnastic exercises.

‡ The Apostle alludes to pugilists, whose strength being exhausted in the fight, their arms

hang down and their knees shake ; his meaning is, do not succumb under afflictions. but renew your exertions.

§ By making *straight paths*, he means, remove every obstacle out of the way in running the race.

|| The Apostle seems still to have the metaphor of a race in view, and the word here used signifies to *fall behind* in that race, like those who are tired and faint ; or to come *short* of the prize held out to the victor at the end of the race

once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God is a consuming fire.

CHAPTER XIII.

1 *Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle.* 20 *The conclusion.*

LET brotherly love continue.

2 Be not forgetful to entertain strangers:* for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.

4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation:

8 Jesus Christ the same yesterday, and to-day, and for ever.

9 Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.†

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 For here have we no continuing city, but we seek one to come.‡

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

16 But to do good and to communicate forget not: for with such sacrifices God is well pleased.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech you the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good

* In those early times, when there were scarcely any public inns or houses of entertainment, it was an office of charity and mercy to relieve, lodge and entertain travellers; and this is what the Apostle particularly recommends.

† The animal which was slain for the sin-offering was not eaten either by the priests or the people, but consumed without the camp,

when the Israelites were in the wilderness, and had no city to dwell in; in correspondence with which figure, Jesus suffered without the gate of Jerusalem (See Exod. xxix. 14; Lev. vi. 21, 30, xvi. 27.)

‡ Here is an elegant and forcible allusion to the approaching destruction of Jerusalem, which, about seven or eight years after this, was wholly destroyed.

work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy

is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

THE GENERAL EPISTLE OF JAMES.

CHAPTER I.

1 *We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the Word, to meditate in it, and to do thereafter: 26 otherwise men may seem, but never be, truly religious.*

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes* which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;†

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing

wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double minded‡ man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed is the man that endureth temptation: for when he is tried§ he shall receive the crown of life, which the Lord hath promised to them that love him.

* The twelve tribes were the posterity of those Jews who had been dispersed, in former captivities, by the Assyrians and others, and who remained in the several countries whither they were carried, and never returned.

† *Temptations* in the New Testament generally mean trials and persecutions.

‡ A double-minded man is one that halts between two opinions, and does not know which to choose.

§ *Tried* signifies approved, as good silver, after being tested by the goldsmith. Here is an allusion to the conquerors in the Olympic games, who received a civic crown for their reward; but this is a *crown of life*, and differs from the corruptible crowns given to the victors in the games, which are made out of fading herbs and leaves of trees. After a victory the general

assembled his troops, and in presence of the whole army bestowed rewards on those who deserved them. The highest reward was the civic crown (*corona civica*). This was given to him who had saved the life of a citizen, with the inscription *ob civem servatum*; it was of oak leaves, and, by the appointment of the general, presented by the person who had been saved to his preserver, whom he ever after respected as a parent. Under the Emperors this crown was always bestowed by the prince. The person who received it wore it at the spectacles, and sat next to the senate. When he entered, the audience rose up as a mark of respect. The *corona vallaris* or *castrensis* was given to him who first mounted the rampart, or entered the camp of the enemy. It was golden, and given by the general, as also the *corona*

13 Let no man say when he is tempted,* I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted when he is drawn away† of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.‡

18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

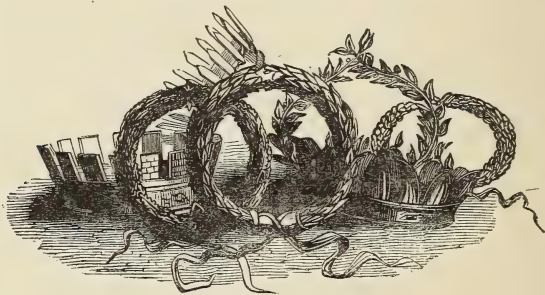
25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

CHAPTER II.

1 *It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving and*



Roman Civic Crowns.

navalis, to him who first boarded an enemy's ship; and the *corona muralis* to him who first scaled the walls in an assault. When an army was freed from a blockade, the soldiers gave to their deliverer a crown made of the grass which grew in the place where they had been blocked up; hence called *graminea corona obsidionalis*. This, of all military honours, was esteemed the greatest. Golden crowns were also given to officers and soldiers who had displayed singular bravery. These, and other smaller rewards, were conferred by the general, in presence of

the army; and such as received them, after being publicly praised, were placed next him. They ever after kept them with great care, and wore them at the spectacles and on all public occasions.

* *Temptation* in this verse does not mean trials, but temptation to criminal acts—acts leading to sin against God.

† Here is an allusion to the method of drawing fishes out of the water with a hook concealed under the bait, which they greedily devour.

‡ Sun, moon, &c. change, but God does not.

merciful: 14 and not to boast of faith where no deeds are, 16 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord of glory*, with respect of persons.

2 For if there come unto your assembly a man with a gold ring,* in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law † according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors;

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and by works was faith made perfect.

23 And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

CHAPTER III.

1 *We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise be mild, and peaceable, without envying and strife."*

* Among the Romans, those of the senatorial and equestrian orders were distinguished from the common people by wearing a gold ring. In time the use of gold rings became promiscuous and general among the rich. *Seneca*, in de-

scribing the luxury and ostentation of his time, says, "We adorn our fingers with rings, and a jewel is displayed on every joint."

† *Royal law* means pre-eminent, and of superior obligation.

MY brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet *are* they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire,* a world of iniquity: so *is* the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts,† and of birds, and of serpents, and of things in the sea, *is* tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued

with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not *from* above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

CHAPTER IV.

1 *We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others: and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.*

FROM whence come wars and fightings among you? *come they not* hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

* Some refer this to forests on fire, whose terrific effects, wrapping whole townships in flames, are sometimes experienced in the new settlements of the Western world. All nature, the whole world, seems on fire, and birds, beasts, dwellings, and men are sometimes devoured together. As the word translated "course" sometimes signifies "a wheel," others think there is an allusion to a wheel catching fire by its rapid motion, spreading its flames around, and at last involving the whole machine in de-

struction. It is a strong metaphor to show the evil consequences of passion, and of an unruly tongue, as being both injurious to the frame of him who yields to it, as well as productive of the worst consequences, both in social circles and in society in general.

† *Pliny* relates that elephants, lions, and tigers, among beasts; and the eagle among birds; and crocodiles among amphibious creatures, and asps, and other serpents; and fishes of the sea, have been tamed.

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

13 Go to now,* *ye* that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:†

14 Whereas *ye* know not what *shall* be on the morrow. For what *is* your

life? It is even a vapour, that appeareth for a little time, and then vanisheth away.‡

15 For that *ye ought* to say, If the Lord will§ we shall live, and do this, or that.

16 But now *ye* rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

CHAPTER V.

1 *Wicked rich men are to fear God's vengeance.*

7 *We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.*

GO to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are motheaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. *Ye* have heaped treasure together for the last days.||

4 Behold, the hire of the labourers who have reaped down your fields

* *Go to now* is an expression of the same meaning as "come."

† Most of the Eastern merchants are and ever have been more or less pedlars, going out for a year or more, and tarrying a longer or shorter time in a city. The Jews were thus constantly trading to Tyre, Babylon, Alexandria, Antioch, Ephesus, Corinth, Rome, &c. and what the Easterns were in the days of Joseph (see Gen. xxxvii. 25,) that they still are. "See the young adventurer," says Roberts, in his "Oriental Illustrations;" "he has received a certain sum from his father, and goes to another town, where he has relations or friends, and he cautiously commences his business. But should he not prosper, he goes to another town, for his affairs are so arranged, in reference to rents and other matters, that he finds no difficulty in removing. But another trader will not thus settle; he carries, in two or three bags, various spices, which are needed by every family; and gums, and drugs, and cloth, and silk, and mus-lins, or jewels, or precious stones, and, after a year or so he returns with the proceeds of his journey."

‡ This beautiful allusion is to the dew-cloud, or river mist of the early morning, which as

the sun mounts, is seen soon to attenuate and exhale. (See Hos. vi. 4.)

§ The Jews begin nothing without an *if God*, or *if THE NAME* (meaning God,) *will*. And it was a saying of Ben Syra, a distinguished Jew. "Let a man never say he will do anything, before he says 'if God will.'" So Cyrus, king of Persia, when under pretence of hunting he designed an expedition into Armenia, upon which a hare started and was seized by an eagle, said to his friends, "This will be a good or prosperous hunting to us, *if God will*." So Socrates says, "but I will do this, and come unto thee to-morrow, if God will." (Xenophon's *Cyropedia* l. 2; c. 25. *Plato in Alcibiade*, p. 135.) And it is reported of the Turks, that they submit everything to the divine will, as the success of war, or a journey, or anything of the least moment they desire to be done; and never promise themselves or others anything, but under this condition, *In Shallah*, that is, "if God will."

|| Three kinds of wealth are here intended: 1. Stores of corn; wine, oil &c., liable to putrefaction. 2. Wardrobes of rich garments, which, among the ancients, especially the orientals, were a principal portion of their

which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts, as in a day of slaughter.*

6 Ye have condemned and killed the just; and he doth not resist you.

7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.†

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the

Lord, for an example of suffering, affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath:‡ but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.§

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil|| in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another,**

wealth, for their fashions do not *change*, and these were proverbially the prey of the moth (Is. li. 8.) So important a portion were these of wealth, that *Quintius Curtius*, a Latin historian, tells us, (Lib. v. 6.) "that when Alexander took Persepolis, he found the *riches* of all Asia gathered together there, which consisted, not only of gold and silver, but of *garments*. 3. Treasures of gold and silver liable to rust, or at least to change colour. Indeed, from the classics, it fully appears that the gold and silver utensils of ancient times were subject to something like rust, probably from the metal having a greater proportion of alloy than that of modern times; and certain gases tarnish both gold and silver. *Eating the flesh* is thought to be an image borrowed from the painful and deleterious effects of rust, when rubbed into raw flesh. Alas, how much of the silver and gold of this world is obtained by fraud, injustice, and oppression, and it is buried in hands where it is little better than conveyed back to the mines whence it came! This also is *heaped treasure for the last days*, when such treasures will prove treasures of wrath.

* *A day of slaughter*, alluding to a season of sacrificing.

† *Early and latter rain* mean here autumnal and vernal. The autumn was regarded as the beginning of the year, at which time the seed was sown. In Judea the rains come on in a regular course. The early rain falls commonly about the beginning of November, after the seed is sown, and the latter rain in the middle, or towards the end of April, while the ears are

filling. These rains were promised to the Israelites (Deut. xi. 14.)

‡ The practice of swearing oaths is now become much exploded, and is, indeed, scarcely tolerated in respectable society; and it was a proverbial sort of a saying, respecting a man's character among the Jews, as a man of strict probity and good faith, "his yes is yes, and his no is no;" that is, "you may depend on his word; as he declares, so it is, and as he promises, so he will do."

§ The heathens, in their drunken festivals to the god of wine, used to celebrate his bounty in impure and wanton songs. But there is a more excellent devotion: we are wonderfully made, and the capacity of uttering a tuneful variety of sounds is not the smallest wonder in our formation; and there is the same reason why the musical, as any other faculty, should be consecrated to God.

|| As miraculous cures are not now expected, the symbolical action of anointing with oil cannot properly be retained. It need scarcely be observed, that the extreme unction, used by the Church of Rome, totally differs from the anointing recommended by James; for that is never administered till the sick person is supposed to be at the point of death, and no hope is entertained of his recovery: so that a spiritual benefit alone can be proposed by the ceremony, which, on the contrary, serves merely as an opiate to quiet and stupefy the consciences, both of the dying and the living.

** Such a confession of faults, one to another, does not, in any respect, resemble the practice

THE PARABLE OF THE UNJUST STEWARD.

LUKE XVI.



and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Eli'as was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

THE FIRST EPISTLE GENERAL OF PETER.

PETER having met with Sylvanus, a faithful brother, who had been a companion of the Apostle Paul, embraced the opportunity of sending a letter by him to the converted Jews, dispersed among the Gentile countries, where he, with the Apostle Paul and others, travelled. This Epistle holds forth the grand truths of the Gospel, and shews their influence on the life and character of those who sincerely receive them.

CHAPTER I.

1 *He blesseth God for his manifold spiritual graces: 10 shewing that the salvation in Christ is no news, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

PETER, an apostle of Jesus Christ, to the strangers* scattered throughout Pontus, Gala'tia, Cappado'cia, Asia, and Bithyn'ia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 Blessed be the God and Father of our

Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith,† being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour

which the Church of Rome has absurdly grounded upon it, of the laity being required to confess all their secret sins to the priests, in order to their being pardoned and absolved. For thus, that order of men, who are in themselves no less ambitious, interested, and prone to vice, than other orders in the society, is put in possession of the secrets of families, nay, of councils and princes, of which they have made abundant use to their own aggrandizement, to the enslaving of the laity, and for many other most mischievous purposes. Thus, also, they discover the weak and vulnerable side of almost every individual, which opens the way to their attempting and committing crimes of every kind. But the confession of faults, spoken of by the Apostle, is no more that of a layman to

a priest, than that of a priest to a layman: it is reciprocal between Christians, and voluntary, that it may be regulated according to prudence and propriety, for the benefit of mutual exhortations and prayers. It is astonishing that human nature should become so degraded, and should so have lost the principles of liberty of thought, and of conscience, as to submit to so flagrant an imposition of priestcraft, as that called "auricular confession."

* The Jews are here called *strangers*, because those addressed by the Apostle Peter were not in their own land, but in foreign parts.

† The faith of these believers was tried by persecutions, &c., as gold is distinguished from base metal, as well as purified, in the refiner's furnace.

and glory at the appearing of Jesus Christ :

8 Whom having not seen, ye love ; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory :

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you :

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven ; which things the angels* desire to look into.

13 Wherefore gird up† the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance :

15 But as he which hath called you is holy, so be ye holy in all manner of conversation ;

16 Because it is written, Be ye holy ; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear :

18 Forasmuch as ye know that ye were not redeemed‡ with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers ;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot :§

20 Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,

21 Who by him do believe in God, that raised him up from the dead, and gave him glory ; that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently :

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away :

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

1 *He* *dehorteth* them from the breach of charity :

4 *shewing* that Christ is the foundation whereupon they are built. 11 *He* beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 *patiently suffering* for well doing, after the example of Christ.

WHEREFORE laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

* What is here said of the angels, is thought to allude to the bending posture of the cherubim over the mercy-seat.

† *Gird up* the loins of the mind, is a bold metaphor from the oriental custom of fastening the loose flowing garments with a girdle, on occasions of activity and exertion.

‡ *Redeemed* signifies to ransom,—to deliver by paying a price. The allusion, in this verse, is to the redemption of the people of Israel, and of the first-born, by shekels (Exod. xxx. 12, 13 ; Numb. iii. 46—48) *Silver and gold* do not mean pieces of gold and silver, but gold and

silver coined, for only by such could the redemption of any thing be obtained. The allusion is probably to the half shekels which were paid for the purchase of the daily offerings (Exod. xxx. 14—16.) The *tradition* relates to that implicit regard for the tradition of the elders, by which they made the commandment of God of non-effect.

§ Sacrifices were to be perfect in order to be accepted (Lev. xxii. 21, 22.) These were to shadow forth Christ, that great and everlasting sacrifice that gave value to all the sacrifices under the law.

2 As new born babes, desire the sincere* milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:†

12 Having your conversation honest among the Gentiles: that whereas

they speak against you as evildoers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.‡

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honour all men. Love the brotherhood. Fear God. Honour the king.

18 Servants,§ *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.||

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered he threatened not: but committed *himself* to him that judgeth righteously:

24 Who his own self bare our sins in his own body on the tree,** that we,

* *Sincere* means, in this place, pure and unadulterated.

† A *stranger* sojourns for a time; a *pilgrim* passes through. The settled inhabitants of a country are anxious to acquire silver, to purchase lands and to build houses. But they who stay but a few weeks in a country, or who only travel through it, are not commonly solicitous to secure themselves accommodations which they are so soon to leave. In the same manner, true Christians consider themselves but as sojourners here, looking for a better country, that is, a heavenly.

‡ *Day of visitation* often signifies, in Scripture, the day of affliction and persecution (Is. x. 3; Jer. vi. 15; x. 15, &c.)

§ The servants were slaves, employed in domestic service, and were therefore more exposed to suffer from the vices and bad tempers of their masters, than those that laboured in the field.

|| The Emperor Antoninus quotes it as an excellent saying of Antisthenes, that "it is truly royal to do good, and to be reproached for it."

** *The tree* in this verse means the cross; called in the Latin "*arbor infelix*," the fatal tree.

being dead to sins, should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER III.

1 *He teacheth the duty of wives and husbands to each other, 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.*

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning let it not be that outward *adorning* of plaiting the hair,* and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having

compassion one of another, love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are* open unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye*: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;

16 Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long-suffering of God

* *Plaiting the hair* was commonly used in those times by lewd women. Among the Jews there were women who made it a gainful profession to plait women's hair. The art must, indeed, have required some practice and skill, since it seems that the taste of the Jewish women inclined them to have their hair set up, by the aid of crimping pins, in the form of horns and towers. It was also practised anciently in every part of the East, and is, to the present

day in India, in China, also in Barbary. It was also prevalent among the Greeks and Romans, as ancient gems, busts and statues, still remaining, sufficiently declare. In monuments of antiquity, the heads of the married and single women may be known, the former by the hair being parted, from the forehead, over the middle of the top of the head; the latter, by being quite close, or being plaited and curled all in a general mass.

waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

21 The like figure whereunto *even* baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

CHAPTER IV.

1 *He exhorteth them to cease from sin, by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.*

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings,* and abominable idolatries:†

4 Wherein they think it strange that ye run not with *them* to the same excess of riot,‡ speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God: if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial§ which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busybody|| in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore let them that suffer according to the will of God commit the

* *Banquetings* refer to those meetings in which the heathens strove with each other who should continue longest to drink.

† Though the Jews were not now worshippers of idols, yet they seemed to have practised many of the abominations of the Gentiles at their idolatrous feasts and entertainments.

‡ Some have supposed that there is an allusion

here to the Bacchanals running about the streets in wild disorder and frantic mirth.

§ *Fiery trial* alludes to the test of metals by fire.

|| *A busybody* is one who busily pries into other people's affairs, and, as is almost always the case, exaggerates what may be done, and fabricates falsities to their great injury.

keeping of their souls *to him* in well doing, as unto a faithful Creator.

CHAPTER V.

1 *He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith: 9 to resist the cruel adversary, the devil.*

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed :

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly ; not for filthy lucre, but of a ready mind ;*

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd† shall appear, ye shall receive a crown of glory that fadeth not away.‡

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another and be clothed§ with humility : for God resisteth

the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time :

7 Casting all your care upon him ; for he careth for you.

8 Be sober, be vigilant ; because your adversary the devil, as a roaring lion,|| walketh about, seeking whom he may devour :

9 Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

11 To him be glory and dominion for ever and ever. Amen.

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

* In the first ages, when the Christians were exposed to great persecution, and the bishops stood foremost in the ranks of sufferers, it was peculiarly necessary that none should be forced into the sacred office : and indeed, at all times, it should be undertaken from the heart.

† Shepherds in Spain have sometimes a flock of ten thousand sheep. These require the care of many shepherds, and over these one is always appointed as a chief shepherd, who is strong, active, vigilant, and has entire control over the rest.

‡ The *unfading crown* is an allusion to the crown of green leaves of trees and herbs, bestowed by the ancients as the rewards of military prowess or of victory in the games. (See James I. 12. *Note and engravings.*) These, together with the honors of which they were the symbols, soon faded away.

§ The *clothing* here referred to is thought to have been a sort of frock put over the rest of the clothes ; so, in our behaviour, *humility* should be visible over all Christian virtues.

|| The roar of the *lion* in his natural state is described as most terrific. He is abroad during the night and prowling round the herds of wild animals, or near the flocks where there are settlers, or about their caravans when travelling. He watches every opportunity to seize upon some straggler ; carries it to his place of repose, and devours it at his leisure. But, impelled



Lion.

by the cravings of hunger, his cunning becomes daring. No barrier will withstand him : he rushes with resistless fury upon the object of his attack. A bullock is torn from the team, or a man from the shafts ; and even man is dragged from the watch-fires, surrounded by his companions and powerful fire-arms. There are two different breeds of lions, the African and the Asiatic : the latter is that usually mentioned in Scripture.

13 The church that is at Babylon,* elected together with you, saluteth you; and so doth Marcus my son.

14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

1 *Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure: 12 whereof he is careful to remember them, knowing that his death is at hand: 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.*

SIMON Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and

to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance;

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.

15 Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed our

* There were two Babylons—one in Egypt, the other in Assyria: we, however, do not learn from ecclesiastical history that there was any church at the former place; and, with respect to the latter, it was almost deserted in the days of the Apostles, and, as it is thought that Peter wrote this Epistle from some part of the Roman Empire, the latter, not being in-

cluded in it, could not be the place; it is, therefore supposed that he purposely disguised the name, and that it means Rome itself, so called from its iniquities, or from what he knew prophetically of its future apostacy. But it is nevertheless possible that Peter might have been in Chaldaea and among the Assyrians, as there were many converted Jews there.

ninely devised fables,* when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

CHAPTER II.

1 *He foretelleth them of false teachers, shewing the impiety and punishment both of them and their followers: 7 from which the godly shall be delivered, as Lot was out of Sodom: 10 and more fully describeth the manners of those profane and blasphemous seducers, whereby they may be the better known, and avoided.*

BUT there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:

10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings, while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

* Probably the *cunningly devised fables* here spoken of were those concerning the appearance of the heathen gods on earth in human forms, by which the heathen priests had contrived to aggrandize their particular temples, and which the legislators and statesmen had adopted for the purpose of supporting the popular religions. These were mere fictions, stories destitute of

truth. To gain the greater credit to those fables the priests and statesmen instituted what they called the mysteries of the gods, in which the fabulous appearances of the gods were represented in mystic shows. But none but the fully initiated were permitted to be eye-witnesses of one particular show, and these were on that account called "Beholders."

15 Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

17 These are wells* without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption;† for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 *He assureth them of the certainty of Christ's, coming to judgment, against those scorners who dispute against it: 8 warning the godly,*

for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed: 11 exhorting them, from the expectation thereof, to all holiness of life: 15 and again, to think the patience of God to tend to their salvation as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished;‡

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come

* There being few wells and but little rain in the Eastern countries, it was a grievous disappointment to a thirsty traveller to come to a well without water. The husbandman was equally disappointed to see clouds arise which gave him the prospect of rain, but which ended in a tempest, which, instead of refreshing, destroyed the fruits of the earth. By these comparisons the ostentation, hypocrisy, levity, and perniciousness of the false teachers are set forth in the strongest colours.

† This is thought by Le Clerc, a learned critic, to be an allusion to the ancient custom

of making those slaves who were conquered and taken in battle. Such persons were called *Servi*, because they were preserved from death to be made slaves.

‡ By the earth having perished in the flood, we may understand that it lost its primitive constitution and form, by which means and by the alteration made in its atmosphere it became a habitation less healthy and fruitful, and less pleasant than formerly, as may be gathered from the shortness of the life of man after the flood, and the present appearance of the earth which is that of a ruin.

as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.*

11 *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,*

12 Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.

15 And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

THE FIRST EPISTLE GENERAL OF JOHN.

THIS Epistle is styled *General* because it was not written to any particular church, but to various churches. Its design was to instruct them in the grand doctrines and lovely practice of the Gospel.

CHAPTER.

1 *He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.*

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

* Put a drop of water on an anvil, pass over it a piece of iron red hot, strike the iron with a hammer on the part above the drop of water, and the report will be loud as a musket: when, then, the whole strength of those opposite agents is brought together into a state of conflict, the noise, the thunderings, the innum-

able explosions (till every particle of water on the earth and in the atmosphere is, by the action of fire, reduced into its component gaseous parts) will be frequent, loud, confounding, and terrific. That the world will be burned, was, singularly enough, an opinion of many ancient philosophers.



THE PARABLE
OF THE
VINEYARD

ST MARK. XII.



5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 *He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.*

MY little children,* these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation† for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments,‡ is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him ought himself also so to walk, even as he walked.

7 Brethren, I write no new command-

ment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness§ is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him, *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time:

* Little children does not here mean as to age, but is a term of endearment.

† The propitiation, that is, the expiatory sacrifice.

‡ The Nicolaitans and Gnostics lived in the most criminal acts of sin and yet boasted of

their being the objects of God's love. These are the persons whom the Apostle calls "liars."

§ The darkness here signifies both of heathenism and of the shadowy Mosaic dispensation, and the true light signifies the light or the Gospel.

and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.*

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son hath the Father also.*]

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

CHAPTER III.

1 *He declareth the singular love of God towards us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.*

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope

* *The last time* means the last stage of the world. There shall be no new state of things between this and the final judgment, as there was, for instance, between the dispensation of Judaism and that which succeeded it—Christianity. It is generally understood that the papacy is here described as antichrist. Antichrist may, however, also include any heresy whatever opposed to the doctrine and kingdom of Christ.

† *An unction* means an anointing; Christians having the influences of the Divine Spirit poured upon them to enlighten their minds and purify their hearts, which is described under this figure, anointing being emblematical of divine gifts and graces bestowed upon the persons anointed in order to qualify them for their work and office. Thus the priests under the law were anointed, and thus it has been the practice to anoint sovereigns. The engraving here introduced represents the mode of anointing an Egyptian king, drawn from the representations most commonly found on the ancient monuments.



in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth* his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good,

and seeth his brother have need, and shutteth up his bowels of *compassion* from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

1 *He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith: 7 and by many reasons exhorteth to brotherly love.*

BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them; because greater

* He who indulges hatred to his brother possesses the strongest elements of murder, for he is open to the influence of such passions as may even hurry him to slay his brother.

is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him,

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that

loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

1 *He that loveth God loveth his children, and keepeth his commandments: 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.*

WHOSOEVER believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a *sin which is* not unto death, he shall ask, and he shall give him life for them

that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin; and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even in his Son Jesus Christ.* This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

THE SECOND EPISTLE OF JOHN.

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.*

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had

from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and

speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

THE THIRD EPISTLE OF JOHN.

1 *He commendeth Gaius for his piety, 5 and hospitality † to true preachers: 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.*

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.*

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey† after a godly sort, thou shalt do well:

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee and we shall speak face to face. Peace be to thee. *Our* friends salute thee. Greet the friends by name.

* The salutations which the Christians of the first age gave to each other were not of the same kind with the salutations of unbelievers, which were wishes of temporal health and felicity only: but they were wishes of health and happiness to their souls, and expressions of the most sincere love.

† *Gaius's* piety was distinguished by hospitality. He received the persecuted saints into his house, refreshed them on their journey, and sometimes brought them on their way towards the next stage. How godlike is piety when adorned with charity! "the fragrance spreads abroad as the breathing incense of the spring."

THE GENERAL EPISTLE OF JUDE.

JUDE is the Apostle called in the Gospels Judas, surnamed Lebbeus or Thaddeus, to distinguish him from Judas Iscariot. He was brother of James the Less and son of Alphaeus, being thus one of those called "the brethren" of our Lord, and in fact his cousin. The date of this Epistle is uncertain, some inferring that it was written about A. D. 64, and others as late as A. D. 90.

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them: for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselves, and recover others out of the snares of those deceivers.

JUDE, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains* under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your feasts of charity,† when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth,

* *Reserved in everlasting chains* signifies being put into safe custody, like condemned prisoners that are loaded with fetters; being held fast by God's holy purpose, power, and providence, as with strong and perpetual chains of the horrible darkness, of sin and misery, and of perpetual despair, against the final judgment of the great day.

† *The feasts of charity* were the *agapæ*, those sacred meals which at first, among the primitive Christians, preceded the Eucharist, and afterwards succeeded it, and to which all, especially the richer, furnished their contributions. The rich bringing provisions, and the poor who possessed nothing, being invited. (For explanation of *clouds*, &c. see 2 Pet. ii. 17, note.)

without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam,* prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen

THE REVELATION OF ST. JOHN THE DIVINE.

THIS book contains prophetic messages to the seven churches of Asia, which messages have been fulfilled; but a large portion of it is prophetic of the last days of the church and the world, and therefore much of it remains to be fulfilled.

CHAPTER I.

4 *John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.*

THE Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 **J**OHN to the seven churches *which* are in Asia: Grace *be* unto you, and peace, *from* him which is, and which was, and which is to come; and

* Enoch was not the seventh man from Adam that was born into the world, for there were, no doubt, thousands born before him, but he was, as the Jews express it, the seventh generation from him.

† (The seven churches are named in ch. ii. iii.)

—Seven spirits is thought to mean "The Holy Spirit," seven being what is called the number of perfection, and often used in Scripture to describe anything as perfect; hence seven spirits here may signify "The most perfect Spirit of God."

from the seven Spirits which are before his throne;

5 And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds;* and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Al'pha and Ome'ga,† the beginning and the ending, saith the Lord,

which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos,‡ for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Al'pha and Ome'ga, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Eph'esus, and unto Smyrna, and unto Per'gamos, and unto Thyati'ra, and unto Sardis, and unto Phil'adelphia, and unto Laod'ice'a.



Patmos.

* *Clouds* may signify here, as elsewhere, in the Scriptures and Classics, an immense multitude, (Heb. xii. 1.) consisting of the angels and of the redeemed from among men. (Compare Acts, i. 9-11; Psalm, lxxviii. 17, 18.)

† *Alpha and Omega*, being the first and last letters of the Greek alphabet, are used to express the beginning and the end of anything.

‡ *Patmos*. An island south of Samos, in the Archipelago, now called Patmo. In this island, as in some others in different parts of the world, the Roman Emperors used to confine offenders.

It is about fifteen miles in circumference, according to some, but others say twenty-five or thirty, and is one continued rock, very mountainous and very barren. It has one cultivated spot, which is a small valley on the west, where the richer inhabitants have a few gardens. Its subsistence is mostly furnished from abroad. There are only 450 houses on the island, 400 of which are in the town, which stands upon a high rocky mountain, rising immediately from the sea. John is supposed to have been banished about A. D. 94 by Domitian, Emperor of Rome.

12 And I turned to see the voice * that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 I *am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

To see the voice, a mode of expression to see who it was that spoke.

† (*Ephesus*, see Acts, xviii, 19, note, and engraving.)

‡ Ephesus was once the Metropolis of Ionia, and a great and opulent city; indeed, according to *Strabo*, an ancient historian, the greatest emporium of Asia Minor, in which stood a theatre capable of holding 20,000 people, the remains of which are still to be seen. But it is now reduced to a few heaps of stones and some miserable mud cottages, occasionally tenanted by Turks, without one Christian residing there. It is described by travellers as a miserable and forlorn spot. The Epistle to the Ephesians is read throughout the world; but there is none in Ephesus to read it now. They left their first love, they returned not to their first works;

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira: and what is commended, or found wanting in them.

UNTO the angel of the church of Ephesus† write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick ‡ out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nic'olaitanes,§ which I also hate.

7 He that hath an ear,|| let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna** write; These things saith

their candlestick (the light of the Gospel) has been removed out of its place; and the great city of Ephesus is no more!

§ *The Nicolaitanes* taught the community of wives; that adultery and fornication were things indifferent; that eating meats offered to idols was quite lawful; and mixed several Pagan rites with the Christian ceremonies.

|| *He that hath an ear*, &c. was a form of words often used to bespeak attention.—The promise to him that *overcometh* is to him that obtains a spiritual victory over temptation and sin, he shall enjoy the happiness which Adam would have enjoyed had he not lost Paradise.

** *Smyrna* is a city of Asia Minor, and celebrated as the supposed birth-place of Homer, and place of martyrdom of Polycarp, the disciple of John, who is thought to have been its

the first and the last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but thou art rich) and *I know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

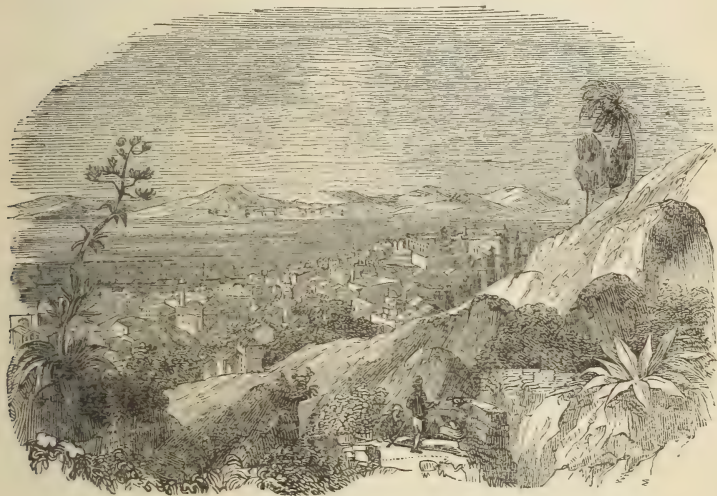
10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

12 And to the angel of the church in Per'gamos* write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat is:† and thou holdest fast my name, and hast not denied my faith, even in those days wherein An'tipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam,‡ who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.



Smyrna.

"angel," or minister. It has suffered much from fire, the plague, and earthquakes, but is still a very considerable commercial city and port, and famous for its fruits, especially its figs. It is delightfully situated, at the foot of a lofty mountain, which stretches along the shore of the *Ægean* sea, and it also has one of the finest bays in the world. Smyrna contains about 100,000 inhabitants, with several Greek churches.

* *Pergamos*. A city of Asia Minor, famed for a temple to Esculapius, as the god of medi-

cine, and for a library of 200,000 volumes, collected by its king, Attalus, which Antony and Cleopatra transferred to Alexandria. It is now called Bergamo. Its present population is 14,000, about 2000 of whom profess Christianity.

† *Where Satan's seat is*, means being pre-eminently wicked.—*Antipas* is supposed to have suffered in the recent persecution under Dioclesian.

‡ *The doctrine of Balaam* signifies tampering, in the most disgusting manner, with idolatry.

15 So hast thou also them that hold the doctrine of the Nicola'itanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written,* which no man knoweth saving he that receiveth it.

18 And unto the angel of the church in Thyati'ra† write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jez'ebel,‡ which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death;§ and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyati'ra, as many as have not

this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28 And I will give him the morning star.||

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

2 *The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.*

AND unto the angel of the church in Sardis** write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sar-

* *Valpy* thinks that this refers to the judges, who presented to conquerors in the games a white stone, assigning the prize and containing the name of him that conquered.

† (*Thyatira*. See Acts xvi. 14, note.)—Thyatira is almost completely surrounded with mountains, and stands in an extensive plain, near a small river, which is a branch of the Caicus. The town is embosomed in poplars and cypresses. It has now a great appearance of poverty, though it is still, as it was anciently, famous for dyeing. (See Acts xvi.) It has about 1000 houses, one-third of which are occupied by professed Christians.

‡ *Jezebel* is here put for a corrupt part of the church, personified under the name and character of an abandoned idolater, who married an Israelitish prince, and endeavoured, by her influence, to draw his subjects aside from faithfully serving the true God.

§ To kill with death is a strong Hebrew mode of expressing the certainty of the event denounced.

|| *A star*, in the symbolical language of the Apocalypse, denotes a teacher or Messiah.

** *Sardis* was anciently the capital of the kingdom of Lydia, and exceedingly rich and glorious. It was plundered by Cyrus. In the

dis which have not defiled their garments; and they shall walk with me in white;* for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book† of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

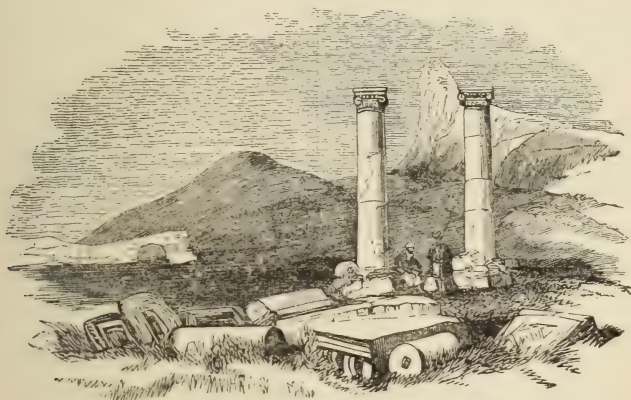
7 And to the angel of the church in Phil'adelp'hiat write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth,

and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue§ of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee



Sardis.

days of Christ it was entirely ruined by an earthquake. Tiberius, the Roman emperor, rebuilt it; but it never recovered its former splendor. It is now the abode of Turkish herdsmen, who dwell in wretched clay cottages. Its modern name is *Sart*.

* *White*, or shining garments, were marks of favour and honour. Under the law, the garments of the priests were white, and so also were those worn in the courts of princes. A white garment is also an emblem of purity.

† In states and cities, they who obtained freedom and fellowship were enrolled in the public register, and thence proved their title to citizenship.

‡ *Philadelphia*, a city of Lydia. It stands in a plain between the river Hermus and the Mount Tmolus. Its present name is Allah Shehr, "the city of God." It was originally founded by Attalus Philadelphus, from whom it derived its

name. It is much reduced by earthquakes. It now contains 3000 houses, all inhabited by Turks, except about 250, which have Greek tenants. It has one remarkable ruin, which is a single column of great antiquity.

To bear the *key* signifies, both in Scripture and in pagan antiquity, to bear power and office. The office of the Lord Steward of the household is alluded to in the above verse, he having the power of opening and shutting what apartments of the palace he may please.

§ When Jerusalem was destroyed, many of the Jews, that escaped from the Roman sword, filled the fertile provinces of Asia Minor: and, beholding with envy the advancement of Christ's cause amongst the Philadelphians, they vented their spleen against it. In various towns they formed *synagogues*, and there they blasphemed the name of Jesus, and did what they could to stop the progress of his cause.

from the hour of temptation,* which shall come upon all the world, to try them that dwell upon the earth.

11 Behold I come quickly: hold that fast which thou hast, that no man take thy crown.†

12 Him that overcometh will I make a pillar‡ in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem*, which cometh down out of heaven from my God: and *I will write upon him my new name.*

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans§ write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of

nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.¶

CHAPTER IV.

2 *John seeth the throne of God in heaven.* 4 *The four and twenty elders.* 6 *The four beasts full of eyes before and behind.* 10 *The elders lay down their crowns, and worship him that sat on the throne.*

* *The hour of temptation* may here mean the season of severe trials from persecutions, such as that of the Emperor Domitian, A. D. 95, or of Trajan, in A. D. 100, and others.

† The caution here given is an allusion to the games of the race, where it sometimes happened that he who had nearly finished his course, either suddenly falling or relaxing, another in that moment outstripped him, and thus carried off the crown which was already suspended over the head of the first.

‡ There is an allusion here to the two pillars placed in Solomon's temple (1 Kings, vii. 15-21,) which were taken away from it, and carried to Babylon (2 Kings, xxv. 16, 17,) and to the custom which has always been practised of engraving inscriptions on columns, (1 Kings vii. 21.)

§ (*Laodicea*. See Col. ii. 1, note.)

¶ The threatenings and promises to the seven churches of Asia have been remarkably fulfilled.—*Gibbon*, the celebrated infidel author of "The Decline and Fall of the Roman Empire," has, with great skill, infused an abundant proportion of infidelity and impiety into his pages, and in a peculiarly plausible and imposing manner; and yet, while he sneers at the prophecy, he has been an instrument of recording its truth by its fulfilment, as will be seen in the following passage, his insidious remark be-

ing distinguished by italics:—"The captivity or ruin of the seven churches of Asia was consummated (viz. by the Ottomans) A. D. 1312; and the barbarous lords of Ionia and Lydia [that is, the Turks] still trample on the monuments of classical and Christian antiquity. In the loss of Ephesus, the Christians deplored the fall of the first angel, the extinction of the first candlestick of the Revelation: the desolation is complete; and the temple of Diana, or the church of Mary, will equally elude the search of the curious traveller. The circus and three stately theatres of Laodicea are now peopled with wolves and foxes. Sardis is reduced to a miserable village; the God of Mohammed, without a rival, is invoked in the mosques of Thyatira and Pergamos, and the populousness of Smyrna is supported by the foreign trade of the Franks and Armenians. Philadelphia alone has been saved by *prophecy or courage*. At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant sons defended their religion and freedom, above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and churches of Asia, Philadelphia is still erect—a column in a scene of ruins, a pleasing example that the paths of honour and safety may sometimes be the same."

AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.*

2 And immediately I was in the Spirit: and, behold, a throne† was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper‡ and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.§

5 And out of the throne proceeded lightnings|| and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts¶ full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.**

8 And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

1 *The book sealed with seven seals: 6 which only the Lamb that was slain is worthy to open.* 12 *Therefore the elders praise him, 9 and confess that he redeemed them with his blood.*

AND I saw in the right hand of him that sat on the throne a book† written within and on the backside, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

* The former vision represented the state of the church at the time. This records its future state. It is not here intended to enter into the prophecy; but, as the reader proceeds, notice will be taken of certain striking facts, allusions, and symbolical expressions, the latter of which are generally peculiar to prophecy, and some idea will be given of the general scope of this book.

† *Throne* is here the emblem of dominion.

‡ The *jasper* is a precious stone of a bluish-green color. The *sardine* is a precious stone of Sardis, called also the sardius and the ruby; it is of a deep red color. The *rainbow* was the token of God's faithfulness. The *emerald* is a gem of a deep green color, seldom larger than a pea; the most beautiful emeralds are those of the East Indies.

§ We are not to suppose that these are real existing beings, though represented as such. They are so expressed to disguise the language of prophecy, and are considered as emblematic

cal representations of the church of God of both dispensations.

|| *Lightnings*, &c., represented God's terrible majesty.

¶ Allusion is here made to the laver at the tabernacle, intended for purification, and which was formed of the brass which had been used as mirrors by the women of Israel (Exodus xxxiii. 8.) *Beasts* is better expressed by "living creatures." These are thought to mean ministers of religion.

** The ministers are marked by certain symbols—eyes denoting vigilance—faces like a lion, denoting courage—a calf, or rather "ox," denoting labor—a man, denoting wisdom—a flying-eagle, denoting swiftness and elevated pursuits. These prophetic symbols were in accordance with the usages of antiquity, for the ancients dealt much in hieroglyphics, as we see in Egyptian and Chinese inscriptions.

†† Let it be remembered that the books of the ancients were not like ours, consisting of many

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion* of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb† as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials‡ full of odours, which are the prayers of saints.

9 And they sang a new§ song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: || and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

CHAPTER VI.

The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals, and I heard, as it

leaves bound together, but were volumes or long pieces of parchment, that were rolled up on a round stick, in like manner as silks or stuffs often are in our days. Being sealed, denotes secrecy.

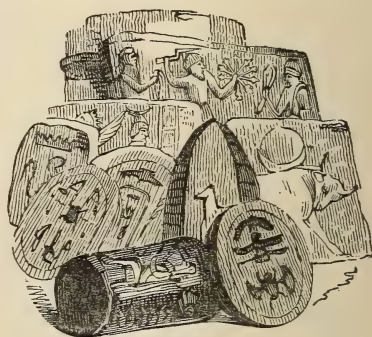
* Christ was descended from Judah, and had been predicted in Jacob's blessing, under the emblem of "a Lion," intimating his superior dignity and power.

† (Lamb. See John, i. 29, note). Seven is called the number of perfection, as it denotes perfection.—Seven horns signify perfect power. Seven eyes, perfect wisdom. Seven spirits, the Holy Spirit.

‡ These images are borrowed from the divine services which were performed in the temple of Jerusalem. By vials seem to be meant a sort of patera, bason, or other open vessel, on which were deposited, before the altar, the offerings of meal or incense.

§ New denotes excellence.

|| Kings here signify power. Priests, holiness. To reign, here signifies the final triumph of their cause.



a. Babylonian, b, b, Egyptian Seals, c, c, wax impressions from them.

were the noise of thunder, one of the four beasts saying, Come and see.*

2 And I saw, and behold a white horse;† and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse that was red;‡ and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse;§ and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse:|| and his name that sat on him was Death, and Hell followed with him. And power was given unto them

over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal,¶ I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes** were given unto every one of them; and it was said unto them, that they should yet rest for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

* The prophecy is now more especially given, the previous part being introductory. It must be observed that symbolical words, signifying in this book certain things, differ in their meaning from interpretations given of them elsewhere, those interpretations being metaphorical, and symbols and metaphors are not alike: thus, horn, as a metaphor, signifies strength, but as a symbol it means a kingdom. Fire, as a metaphor, denotes a thing that purifies: as a symbol it denotes divine judgments.

† The symbol of the white horse is generally supposed to mean Christ triumphing through the Gospel; the white horse being a token of victory, and generally used as such in Roman triumphs. From the Epistles of Pliny to Trajan the Roman emperor, and other sources, we learn that, within ten or twelve years after the banishment of John to the island of Patmos, the amazing number of persons who avowed themselves Christians and so exposed themselves to death from the Roman and Pagan government, was so great as even to move their government with compassion.

‡ The red horse, perhaps, denotes the wars

that succeeded. Horses in the East were often dyed red, and this was a symbol of slaughter. Historians relate that insurrections, bloody battles, massacres, and devastations of a most extraordinary kind took place between A. D. 100 and A. D. 138. There fell in the wars 580,000 Jews, and a still greater number of Romans and Greeks, so that the enemies of Christianity executed vengeance on each other.

§ The black horse was the emblem of calamity and mourning.

|| The pale horse was the supposed emblem of a great mortality. The above are the popular views of the symbols, but writers on the prophecies differ as to their strict applications.

¶ The seals were periods of time. The altar alludes still to the scenery in the temple worship. This period is thought to relate to the terrible persecution of the Emperor Dioclesian, A. D. 284. It began with the slaughter of 17,000 Christians within thirty days; and in Egypt alone, a very small part of the Roman empire, 144,000 were put to death.

** White robes here denote a state of felicity and purity.

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains;

16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come: and who shall be able to stand?*

CHAPTER VII.

3 *An angel sealeth the servants of God in their foreheads. 4 the number of them that were sealed; of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.*

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree.†

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea.

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.‡

4 And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.§

5 Of the tribe of Juda were sealed

twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6 Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7 Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Is'sachar were sealed twelve thousand.

8 Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These

* The earthquake denotes violent revolutions and changes; and the changes in the sun, moon, and stars, the eclipsing and obscuring of the powers civil and ecclesiastical; the heathen emperors and Cæsars were slain; the heathen priests and augurs were extirpated; the heathen officers and magistrates were removed; and the heathen temples were demolished, and their revenues confiscated. Mountains and islands being removed, may denote the removal of all security, these being places of refuge.

† The terms in this verse signify the restrain-

ing of divine judgments; wars and invasions, &c. being sometimes represented by tempestuous winds. The earth signifies the terrestrial domain of any empire—seas, nations—trees, men of eminence.

‡ Sealing, or inscribing the name of the master or proprietor on the soldier or slave was a common custom.

§ The servants of God are here symbolised by the number of the twelve tribes of Israel, and, to show their great amount, that number is multiplied by the same.

are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

CHAPTER VIII.

1 *At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.*

AND when he had opened the seventh seal* there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood

at the altar, having a golden censer;† and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices and thunderings, and lightnings, and an earthquake.

6 And the seven angels which had the seven trumpets‡ prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood,§ and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain || burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea and had life died; and the third part of the ships were destroyed.**

10 And the third angel sounded, and

* This seventh seal, or period, comprehends seven other periods distinguished by the sounding of seven trumpets. *Silence in heaven* signifies a calm in the church, of which heaven may be taken as the symbol. *Bishop Newton* thinks there is an allusion here to the Old Testament worship. The incense used to be offered before the morning and after the evening sacrifice; and, while the sacrifices were made (2 Chron. xxix. 25-28.) the voices, instruments, and trumpets sounded; while the priest went into the temple to burn incense (Luke i. 10,) all were silent, and the people prayed without to themselves.

† There were two altars belonging to the temple-worship, one for sacrifice, called "the altar of burnt-offering," and the other for burning incense, called "the golden altar before the throne." The allusion here is to the latter. The description is of the one and only great intercessor, Christ Jesus, "Heathen Rome," says an excellent writer, "was overthrown in answer to the prayers of the souls under the altar, and Christian Rome may fall in the same manner."

‡ These trumpets are generally thought to

apply to the fall of the Western Empire, but the periods to which they allude are by no means decided.

§ Hail is a symbol of the divine vengeance. Fire with hail is a symbol of destruction. Trees, men of eminence. Grass, men of humbler condition, though some understand other significations to be here intended.

|| A great mountain is interpreted of a great warlike nation or destructive warrior, and the sea a vast empire, supposed to mean the Roman, becoming as blood by the destruction of its cities and inhabitants.

** Attila and his Huns, having first overcome the Eastern emperor, turned his arms towards the West, fell upon Italy, and filled all places, between the Alps and the Appenines, with terror and devastation. "Such a man," says *Bishop Newton*, "might properly be compared to 'a great mountain burning with fire,' who really was, as he called himself, the scourge of God and the terror of men; and boasted that he was sent into the world by God for this purpose, that as the executioner of his just wrath, he might fill the earth with all kinds of evils." Ships are here put for commerce.

there fell a great star* from heaven, burning, as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.†

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1 *At the sounding of the fifth angel, a star fall-eth from heaven, to whom is given the key of the bottomless pit.* 2 *He openeth the pit, and there come forth locusts like scorpions.* 12 *The first woe past.* 13 *The sixth trumpet soundeth.* 14 *Four angels are let loose that were bound.*

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.‡

2 And he opened the bottomless pit; and there arose a smoke§ out of the pit, as the smoke of a great furnace; and

the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts|| upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass** of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion† when he striketh a man.

6 And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth *were* as the teeth of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them,

* A star sometimes denotes a prince; and heaven may lead us to infer it means a prince of the church, a great ecclesiastical person. Many writers consider it as referring still to political events, into the particulars of which we cannot here enter. The name *wormwood* signifies that this star was a bitter enemy, and the author of some grievous calamity.

† The expressions here used denote a great reduction in civil and ecclesiastical power; and are thought to point to the degradation of Rome to a poor dukedom made tributary to Ravenna, which she used to govern.

‡ The rise and progress of Mohammed is here thought to be predicted.

§ Smoke means darkness and error.

|| Locusts describe the terrible forces of the

Saracens and Arabians under Mohammed and his successors; invading and ravaging, not only European kingdoms, but large tracts of Asia and Africa.

** *Not hurt the grass, &c.* (*Grass, &c.*, see viii. 7. *Scal, &c.*, see vii. 3. notes.) It is remarkable that this was literally fulfilled when the Saracen armies were laid under a similar injunction. — When Yezed was marching with his army to invade Syria, Abubeker charged him with this, among other orders, "Destroy no palm trees, nor burn any fields of corn; cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat."

† The scorpion's sting is not fatal, unless there be some predisposing cause, but it is attended with excruciating pain.

*which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.**

12 One woe is past; *and*, behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they

should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.†

CHAPTER X.

1 *A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.*

AND I saw another mighty angel ‡ come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book § open: and he set his right foot upon the sea, *his left foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders|| uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand** to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:††

* The preceding verses require much careful study to understand them. The *horses* (v. 7.) are supposed to point to the cavalry of the Arabians, which have always been famous. The *crowns* are thought to allude to their mitres or turbans. The *hair* to their flowing or plaited locks. The *teeth* to their strength. The *breastplates* to their defensive powers. The *wings* to their swiftness in conquest. Their *stinging tails* to the venom which they infused into men by their false religion; and their *king* to Mohammed and his successors.

† The preceding verses are still supposed to describe the progress of Mohammedanism, and the 20th verse in particular the perseverance of the Latin or Roman church in idolatrous and iniquitous practices, notwithstanding the suffer-

ings to which she had been exposed as a punishment for her crimes.

‡ This angel is thought to signify the Son of God, The *cloud* is an emblem of majesty. The *rainbow* faithfulness and peace. The *sun* his glory. Feet of *fire* the purity of his ways.

§ The *little book* is the prediction of 1260 years' reign of Papacy in the world. The setting of his *feet* point to his universal dominion.

|| The *thunders* are thought by some to mean prophecies, and by others wars; symbolical language being often very difficult to interpret.

** *Lifting up the hand* was an ancient mode of making an oath. (Gen. xiv. 22, &c.)

†† *Time no longer* means no longer delay in punishing the enemies of the church of Christ

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up:* and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 *The two witnesses prophesy.* 6 *They have power to shut heaven, that it rain not.* 7 *The beast shall fight against them, and kill them.* 8 *They lie unburied, 11 and after three days and an half rise again.* 14 *The second woe is past.* 15 *The seventh trumpet soundeth.*

AND there was given me a reed like unto a rod:† and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and

the holy city shall they tread under foot forty and two months.‡

3 And I will give power unto my two witnesses,§ and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4 These are the two olive trees,|| and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire** proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophesy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will,††

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into

* The eating of the book signifies to meditate upon it.

† Reeds were used in measuring. The temple signified the church.

‡ Months are in prophecy thought to be expressive of years. Hence forty-two prophetic months make 1260 years; this is thought to signify the time of the reign of the antichrist of Popery, from its rise in A.D. 606, when the Pope was declared Universal Bishop.

§ It is impossible to fix upon the precise meaning of the two witnesses; many conjectures have been made, but perhaps after all it simply means a few faithful defenders of the truth. Sackcloth

means garments of mourning, which were anciently made of coarse cloth, composed of the hair of horses, goats, or camels, and used for sacks. (1 Kings xxx. 31, 32; xxi. 27.)

|| The witnesses are here called olive trees, supplying light from the oil which they yield—candlesticks, as they should hold forth the light of truth to a world involved in spiritual darkness.

** Fire here signifies the denunciation of God's judgments

†† This verse signifies that they should have a divine power attending them, as had the prophets of old.

them, and they stood upon their feet; and great fear fell upon them which saw them.*

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake,† and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

1 *A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child: 6 when she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down unto the earth, persecuteth the woman.*

AND there appeared a great wonder in heaven; a woman‡ clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon,§ having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael|| and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

* The two witnesses are here described as slain. This points to some short and severe persecution. Some think it has passed by, others that it will yet take place, that Popery will for a short season only, revive in Britain; and that, during that period, the universal enemy to civil and religious liberty will persecute as heretofore, and make a desperate effort to suppress all truth.

† Earthquake signifies commotions.

‡ Woman is here thought to signify the church of God; and the whole prediction, into the particulars of which we must not enter, are descriptive of her being persecuted, and of her ultimately triumphing over her enemies.

§ A dragon, or huge serpent, was the known emblem of Satan, and his angels.

|| Michael, a chief of the angels.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman,* and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

CHAPTER XIII.

1 *A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his*

* By the earth helpeth the woman, is understood influential persons interposing to help the cause of the suffering church.

† A beast In the prophetic style is a tyrannical idolatrous empire.—Seven heads and ten horns are thought to mean the seven mountains on which Rome was built, and ten kingdoms into which its empire was divided.

‡ Immense numbers of genuine Christians have perished for opposing the corruptions of the church of Rome. A million of the poor Waldenses perished. In thirty years from

power. 11 Another beast cometh up out of the earth: 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints,† and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall

the institution of the Jesuits, 900,000 orthodox Christians were slain. The Duke of Alva boasted of having put 36,000 to death in the Netherlands, by the hands of the common executioner, during a space of a few years. The Inquisition destroyed, by various tortures, 150,000 Christians within thirty years. These are but part of the victims of Popery. The ecclesiastical power indeed concealed its hand in committing these massacres, but it edged on and employed the secular arm to accomplish its murderous designs.

go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

11 And I beheld another beast* coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders,† so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast,‡ which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and

cause that as many as would not worship the image|| of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark** in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.††

CHAPTER XIV.

1 *The Lamb standing on Mount Sion with his company.* 6 *An angel preacheth the gospel.* 8 *The fall of Babylon.* 15 *The harvest of the world, and putting in of the sickle.* 20 *The vintage and wine-press of the wrath of God.*

AND I looked, and, 10, a Lamb‡ stood on the Mount Sion, and with him an hundred forty and four thousand,

* The first beast is thought to signify Rome secular, and this other *beast* Rome ecclesiastical. The *horns* express kingdoms, but horns like a lamb, royal power affecting meekness. The *two horns* are generally taken for the temporal and ecclesiastical power of the Papacy.

† By exercising *the power of the first beast* he claims a temporal authority as well as a spiritual.

‡ His doing of *great wonders* is practising "lying wonders," (1 Thess. ii. 9,) pretending miracles even of the most absurd kind, and these are still practised, and are now reviving in an age of knowledge! His *fire* is to be seen in his infernal spirit, manifested in his interdicts and excommunications.

§ Popery is the *image* of Paganism, having much of its splendor and much of its spirit.

|| The extent of *worship*, or homage, required by the popes, may be seen in the humiliating practice of princes and nobles leading the horses on which these ecclesiastical tyrants were mounted, and in the yet more degrading custom of kissing the feet or great toe of the Roman Pontiff.

** The *mark* alludes to a fashion, common when this revelation was given, for every heathen god to have a particular fraternity, and some hieroglyphic mark in the hand or forehead; hence the fraternity of Bacchus had an ivy leaf. The shape of a cross is the sign of Papacy.

†† The *number* is considered as signifying the

name; it is the name concealed in figures. Respecting this there have been many conjectures, but the most commonly received is that the name is LATEINOS. Now the Greek word *Lateinos* signifies the Latin man, or the man of *Latium*, from which city the Romans derived their origin and their language; and this word, according to the genuine orthography, contains, in numerical letters, exactly the number 666. The word *Romiith*, in Hebrew, answers to this word in Latin, and in its letters amounts to the same number 666: the Apostle John could use but these two languages, and the coincidence is such as could not occur in any two of other languages. To explain this further, it is to be observed that both the Greeks and Hebrews were accustomed to express numbers by different letters in their respective alphabets. Thus the eight letters in the Greek alphabet, which make the word *Lateinos*, stand respectively for the numbers 30, 1, 300, 5, 10, 50, 70, 200, making altogether 666. Likewise the six letters of the Hebrew alphabet, which compose the word *Romiith*, stand respectively for the numbers 200, 6, 40, 10, 10, 400, thus making altogether the same number, 666.

‡† This part of the Revelation is thought to describe the pure and victorious state of the Church of Christ: the *Lamb* signifying Christ (John i. 29, &c.); *Mount Sion* the Church of Christ; and the *hundred and forty-four thousand* the large number of his pure worshippers.

having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, *being* the first fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel* fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon† is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone† in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints:‡ here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me Write, Blessed *are* the dead which die in the Lord from hence forth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest|| of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire:** and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters††

* Another angel flying here describes the rapid stream of the Gospel.

† Babylon is used for Rome. It was not prudent to denounce it in direct terms: but as Babylon was the great idolatress of the earth, so has Rome been as pagan, and so she is as papal. Her corruptions are most abominable. The wine here alludes to those intoxicating potions which impure women used to employ to induce their guilty admirers to sin.

† Fire and brimstone is expressive of utter destruction, and is an allusion to the destruction of Sodom and Gomorrah.

§ The patience of the saints may signify that for which they have patiently waited.

|| Harvest in symbolical language is put for a time of destruction.

** Having power over fire signified a messenger of divine wrath.

†† Clusters, wicked men, ripe for punishment.

of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.*

CHAPTER XV.

1 *The seven angels with the seven last plagues.*

3 *The song of them that overcome the beast.*

7 *The seven vials full of the wrath of God.*

AND I saw another sign in heaven, a great and marvellous, seven angels having the seven last plagues;† for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

* This and the previous verses intimate the readiness of the wicked and corrupters for the destruction of the Almighty, and its fearful execution. It is remarkable that 1600 furlongs is the length of the papal dominions in Italy; and these seem to point out the tremendous wrath that will, perhaps locally, fall upon that country, where Popery reigns, as well as upon the Popish interest universally.

† In the seven last plagues it is thought that a more particular description is given of the manner in which Antichrist is to be destroyed. Having, however, given the reader a clue to the mode of interpretation usually adopted with regard to this book, and to the symbolical terms employed, a few of the terms which remain will now only be chiefly noted.

‡ The sea of glass, &c. is thought to mean

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony|| in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke** from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 *The angels pour out their vials full of wrath.*
6 *The plagues that follow thereupon.* 15 *Christ cometh as a thief. Blessed are they that watch.*

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth;†† and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

3 And the second angel poured out his vial upon the sea;‡‡ and it became as the blood of a dead man: and every living soul died in the sea.

tempestuous times, the sea being a troubled element.

§ The song of Moses signifies a song of triumph (see Exod. xv. 1)

|| The tabernacle of the testimony is "the most holy place" of the Jewish tabernacle, and the description of the angels is borrowed from the undress of the priests. Hence the scene is laid in the church.

** The smoke alludes to the cloud which filled the tabernacle, and expressed the divine presence.

†† The earth here is supposed to mean continental nations.—Sore is an allusion to one of the plagues of Egypt, (Exod. ix. 10,) and the word expresses misery or trouble.

‡‡ The sea is supposed here to signify maritime countries.

4 And the third angel poured out his vial upon the rivers and fountains* of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

8 And the fourth angel poured out his vial upon the sun;† and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast;‡ and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.§

13 And I saw three unclean spirits|| like frogs come out of the mouth of the dragon, and out of the mouth of the

beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day** of God Almighty.

15 Behold, I come as a thief.†† Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.‡‡

17 And the seventh angel poured out his vial into the air;||| and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.***

19 And the great city was divided into three parts,††† and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.†††

21 And there fell upon men a great hail§§§ out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

* Rivers and fountains may possibly signify the original seat of government, Italy.—They became blood is another allusion to the plagues of Egypt (Exod. vii. 20, 21.)

† The sun is here considered as expressive of Antichristian government.

‡ The seat of the beast means Rome itself.—Darkness alludes to the plague. (Exod. x. 21.)

§ The allusion is here to the invasion of Babylon by Cyrus. Perhaps the Papal kingdom may be invaded from the East.

|| Unclean spirits may signify emissaries of Satan.—Frogs, symbols of impurity, alluding again to the plagues of Egypt (See Exod. viii. 5, 6.)

** The battle of the great day may allude to some tremendous conflict yet to take place.

†† To come as a thief means suddenly; and there seems to be an allusion here to a Jewish

officer, who used to go round the temple to examine the watch, and if he found any asleep, he had liberty to set fire to his garments.

‡‡ Armageddon means "the mountain of destruction;" alluding to Megiddo, where Sisera and the host of Jabin were overthrown in the days of the Judges. (See Judg. v. 19.)

||| The air is expressive of Satan's kingdom. (Eph. ii. 2.) It is done signifies their reign is past—past for ever.

*** This verse expresses great revolutions and awful judgments.

††† Three parts denotes the breaking up of the Papal system.

§§§ The expressions in this verse are descriptive of the utter extirpation of Antichristian power.

§§§ A great hail is put for great and heavy judgments.

CHAPTER XVII.

3, 4 *A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast, 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.*

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:*

2 With whom the kings of the earth have committed fornication,† and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman‡ sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations§ and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.||

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.**

7 And the angel said unto me, Where-

fore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns, which thou sawest, are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him, *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate

* Many waters signify nations.

† Fornication signifies acts of idolatry.

‡ The woman signifies the church of Rome; purple and scarlet are the distinguishing colors of popes and cardinals.

§ The golden cup full of abominations alludes to the potions with which abandoned females used to intoxicate their paramours, and represents the allurements, impostures, delusions, indulgences, absolutions, &c. practised in this corrupt community.

|| It was the custom of impudent women to hang out signs with wicked emblems and their names, that all might know what they were.

The popish church is a "mystery of iniquity" (2 Thess. ii. 5, 7; 1 Tim. iv. 1—3.)

** This verse shows the bloodthirsty spirit of the church of Rome. Some say that fifty millions have gone to the grave through papal persecution. The soil of the greater part of Europe has been drenched with the blood of martyrs, as will appear from the histories of slaughters of the Waldenses and Albigenses; the butcheries of the Duke of Alva in the Low Countries; the massacres in France, Ireland, and other places; the burning of the martyrs in England in the days of Queen Mary, and numerous other instances.

the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon* the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she

saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning.

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood,† and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships,

* This chapter is in the language of a rejoicing Ode on the downfall of the spiritual Babylon—the church of Rome.

† *Thyine-wood* is from the *thya* tree, which rises from a strong woody trunk to the height

of more than thirty feet. It is a valuable article of commerce, for it produces the gum sandrac; and the wood is hard, admits of a fine polish, and smells like cedar, being impenetrable to the worm.

and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city* is like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

1 *God is praised in heaven for judging the great whore, and avenging the blood of his saints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worshipped.* 17 *The fowls called to the great slaughter.*

AND after these things I heard a great voice of much people in heaven,

saying, Alleluia;* Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it not*: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened, and behold a white horse;† and he that sat upon him *was* called Faithful and True, and in righteousness he doth judge and make war.

* *Alleluia*, or "Hallelujah," is the Hebrew expression for "Praise God."

† *The Lamb*, as has before been observed, is Christ. His union with his own pure church is often signified by a pure marriage. Such is

the figure here, and it expresses the church's prosperity and happiness after all its persecutions and sufferings.

‡ *White horse*. (See Rev. vi. 2.)

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew, but he himself.*

13 And he *was* clothed with a vesture dipped in blood: and his name is called The Word of God.†

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.‡

15 And out of his mouth goeth a sharpe sword,§ that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.||

17 And I saw an angel standing in the sun; ** and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, both free and bond, both small and great.††

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him

that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

2 *Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.*

AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,‡‡

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years

* The description of the *eyes* of the Lord expresses his keen omniscience; *many crowns*, his authority and extensive dominion; and *the name written*, his unsearchable perfections.

† Christ is here represented as a victor coming from the slaughter of his enemies. (See Isai. lxxiii. 1-6.) *The Word of God* is the name often given to Christ, (John i. 1, 14; 1 John i. 1; v. 7; Rev. i. 2, 9.)

‡ This verse denotes the purity of Christ's genuine followers.

§ *The sword* denotes the Holy Scriptures, which are the word of God; *rod of iron*, an expression from Psalm ii. 9, and signifies that his justice shall be strict and severe.

|| It appears to have been an ancient custom, among several nations, to adorn the images of their deities, princes, victors at public games, and other eminent persons, with inscriptions expressing either the character of the persons, their names, or some other circumstance which might contribute to their honor; and to that custom the description here given of Christ

may have some allusion. There are several such images yet extant, with an inscription written on the garment or on one of the thighs, or on that part of the garment which was over the thigh; and probably this is the meaning of the Apostle. *William Jones* is of opinion that there is here an allusion to the custom of persons of note and eminence having their names interwoven in their garments, which was sometimes done in letters of gold, as *Zeuxis* had; and it is expressive of the conspicuousness by which Christ's kingdom shall then be distinguished.

** *The sun* is expressive of a time of light: *the fowls* represent birds of prey that often feed on the slain.

†† This is strong figurative language describing a terrible slaughter of the human race.

‡‡ *A thousand years*. On this date is founded the subject which is called the *Millenium*, generally considered to signify a thousand years of happiness and prosperity to the church of Christ.

should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them: and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.*

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

* This and the preceding verses describe a new period of hostility to the church of Christ, and new and final triumphs over its enemies.

† This verse figuratively represents the discoveries which will be made in the day of judgment of all the thoughts, words, actions, motives, intentions, dispositions, obligations, advantages, and talents, of all men, by the divine omniscience, and the comparison of the whole with the holy law of God; and the recollection and consciousness which every man will have of all his past actions, though he had long forgotten many of them, till thus brought to light and remembrance. The allusions to the books are taken from the practice common in all courts of judicature.

‡ The lake of fire is a figurative expression,

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works.†

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.‡

CHAPTER XXI.

1 *A new heaven and a new earth.* 10 *The heavenly Jerusalem, with a full description thereof.* 23 *She needeth no sun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.§

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.||

3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God** *is* with men, and he will dwell

but not less awful, and significant of the terrible punishment of the enemies of the Divine Saviour.

§ The scene is now generally thought to be changed by a transition to the finally blessed state of the saints, called a *new heaven* and a *new earth*—no more sea may signify no more trouble nor commotions.

|| The church of Christ shining in her brightest glory, is described as the *New Jerusalem, coming down*, in a sketch seen by John in his vision, as the sheet in the vision of Peter (Acts x. 11,) *prepared as a bride*, that is in beauty and splendor.

** The tabernacle of God means his dwelling place, as of old his glory appeared in the tabernacle.

with them, and they shall be his people, and God himself shall be with them, *and be their God.*

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

7 He that overcometh† shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending‡ out of heaven from God,

11 Having the glory of God: and her light *was* like unto a stone most precious,

even like a jasper stone, clear as crystal;§

12 And had a wall|| great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.**

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs.†† The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, *according to* the measure of a man, that is of the angel.

18 And the building of the wall of it was of jasper:‡‡ and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;§§

20 The fifth, sardonyx;||| the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the

* Souls, desiring true happiness, shall now enjoy it, not through any medium, but immediately from the blessed God himself, the fountain-head of felicity

† *Overcometh*, (see ch. ii. 7, note.)

‡ *Descending*, that is, let down in a model (see ver. 2, note.)

§ *Jasper*, (see ch. iv. 3, note.) *Crystal*, a precious stone, resembling ice in the rough mass. Pliny mentions one worth £1.250.

|| *The wall* showed the beauty, strength, and security of the blessed state.

** The allusion here is to the custom still prevailing of inscribing the names of those that lay the first stones of buildings, for a perpetual remembrance of them.

†† *Twelve thousand furlongs* make fifteen

hundred miles on each side, emblematical of magnificence, and of vast extent.

‡‡ *Jasper*, (see ch. iv. 3, note.)

§§ *Sapphire*, a very bright gem, properly of pure blue, and next in value to the diamond. The *chalcedony* is a precious stone of various colours, one of its varieties being the modern cornelian: it was found at Chalcedon, in Asia; hence its name. *Emerald*. (see ch. iv. 3, note.)

||| The *sardonyx* resembles a sardius (see ch. iv. 3, note.) united with an onyx, which appears something like the human nail, and probably this was a resemblance of the wavy or striped cornelian. The *sardius*. (see ch. iv. 3, note.) The *chrysolyte* is of a beautiful yellow colour, and is so called by the ancients from its looking like a "golden stone." The *beryl* is of a bluish

tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.*

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

CHAPTER XXII.

1 *The river of the water of life.* 2 *The tree of life. The light of the city of God is himself.* 9 *The angel will not be worshipped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

AND he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve man-

ner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.†

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name shall be in their foreheads.‡

5 And there shall be no night there: and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.§

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and

green, and very brilliant; it is now called aquamarina.—The *topaz* is of a greenish-yellow color. It was called Topazion in Greek, from an island of that name in the Red Sea, where it was anciently found; but an inferior kind is common in Abyssinia, Peru, Bohemia, and Scotland, some of which are indeed very beautiful. The Oriental are the most valuable; and one possessed by the Great Mogul, in India, weighing 137 carats, was valued at 200,300l.—The *chrysoprasus* is of a leek-green colour, shaded with a tinge of gold.—The *jacinth* is a violet-colored gem, and the ancient *amethyst* of a rosy color, though the name is now given to

a gem of a violet color, which increases in value as the tint inclines to rosy red.

* The above descriptions of gems, pearls, gold, and glass, are to represent the glory and purity of the heavenly state.

† The figures here are taken from Paradise, and exhibit Paradise restored, with no more curse. (v. 3.) The water and tree of life are emblems of immortality.

‡ His name shall be in their foreheads, as was the inscription on the mitre of the high priest, "Holiness to the Lord."

§ This verse signifies that there shall be no trouble in heaven, but all shall be joy

my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Om'ega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs,* and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 I Jesus have sent my angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say,

Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book :

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly ; Amen. Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. Amen.

* *Dogs* (see Philipp. iii. 2, note.)

† May the Reader enjoy this *grace of our Lord Jesus Christ*, and then he will assuredly

have a *part in the Book of Life*, and in *the holy city*, where alone are "glory, honor, immortality, eternal life" Amen.

HISTORY

OF THE

ENGLISH TRANSLATION OF THE BIBLE.

THE Scriptures were originally written upon rolls of parchment, similar, probably, to those which are to be seen in the holy place of Jewish synagogues at the present day. These manuscripts were copied with the utmost care. Many versions of them were made from the original Hebrew and Greek into other tongues. The various manuscripts which have come down to the present day, all agree essentially in their contents. This is admitted both by believers and unbelievers.

The first translations of the Bible into English were previous to the invention of printing. They were the result of incalculable labor, and expense of time. Transcripts were obtained with great difficulty, and, being rare, were purchased at a price which seems to us incredible.

The first person who conceived the idea of giving to his countrymen the whole Bible in the English tongue, was the illustrious Reformer, John Wickliffe. With the assistance of the ripest scholars among his followers, he completed a translation of the Old and New Testaments in the year 1384. For a period of a hundred and thirty years, Wickliffe's translation was the only one in the English language. No book, before the invention of printing, ever had such facilities for wide circulation. It was at once put into the hands of the itinerant preachers, who, under the auspices of Wickliffe, had traversed every part of England, and were fully acquainted with the

wants of the population. Nearly twenty years elapsed before its progress was materially checked by persecution. The character of this version furnished, for all time, the type and pattern of the English Bible. Its homely and childlike phraseology became consecrated in the English mind as the appropriate medium of inspiration. The subsequent versions which have found favor with the common people, have been the offshoots of this parent stock. Whatever improvements they may have received, they are in all essential points but reproductions of that which was *translated* into English — but not printed — in the fourteenth century, by Wickliffe.

The next attempt at English translation was the version of the New Testament by *William Tindal*, sometimes printed *Tyndale*. The day had begun to dawn. It was not in the power of man to roll back the “living wheels” which the prophet saw. The art of printing was invented. The Reformation had commenced, and Europe was beginning to shake with the volcanic fires which were rumbling beneath her. Already had Luther begun to give his German Bible to his countrymen, when *Tindal*, who had been forced to leave his own country by persecution, was led to translate the New Testament into English from the original Greek, and publish it in Holland for the benefit of the English nation. In this undertaking he was assisted by the learned John Fryth, and a friar called William Roye, both of whom afterward suffered death as heretics. The work appeared in the year 1526, and makes the first *printed* edition of any part of the Bible in the English language. He afterward translated all the historical books, besides revising and correcting his translation of the New Testament. In 1531, through the influence of his enemies in England, he was seized and imprisoned at Villefort, near Brussels, and, after a confinement of years, he was condemned to death by the emperor’s decree, in an Assembly at Augsburgh, in consequence of which he was strangled, and had his body afterward reduced to ashes. His dying prayer, repeated with much earnestness, was, “Lord, open the king of England’s eyes.”

In the year 1535, appeared the Bible of *Miles Coverdale*, the first *printed* edition of the entire Scriptures in the English language. It

was probably published at Zurich, in Switzerland, and on the last page were the words :

"Printed in the yeare of our Lorde, 1535, and fynished the fourth day of October."

After this, versions of the Scriptures were multiplied.

There was *Taverner's Bible*, which was little more than a revision of Tindal. In 1540, a reprint of Tindal's whole Bible was published by Archbishop Cranmer. In 1558, the *Geneva Bible* made its appearance, which was the work of the English exiles who had taken refuge in Switzerland from the religious persecutions in their own country, and which was highly valued among the Puritans, chiefly, perhaps, on account of the brief annotations that went along with it, which came all of the Calvinistic school.

In 1568, Archbishop Parker, by royal command, undertook to form, with the help of several learned men, chiefly bishops, a version of the "*Great Bible*," which had been published, in 1539, for the use of the Church, so as to have a copy free from the popish charge of being a false translation. This was called, for distinction, the *Bishops' Bible*.

But as yet there was no common standard. To other times was reserved the emission of that version of the Sacred Text which we now possess, which generally passes by the name of *King James's Bible*, during whose reign, and at whose instance, the translation was undertaken, and to whom it is dedicated; and which, we believe, is destined to stand to the end of time, as one of the most splendid monuments of scholarship and success the world has ever seen.

James came to the throne in 1603. As complaints abounded on the subject of religion, a conference was held at Hampton Court the following year, for the purpose of settling the order and peace of the Church. Here a number of objections were urged against the translation of the Bible then in use, and the result was a determination on the part of his majesty to have a new version made, such as might be worthy to be established as the uniform text of the nation. Fifty-four learned and pious men were accordingly appointed to perform the important service, who were to be divided into six separate classes, and to have the Bible distributed in parts according to this

division, that every class might have its own parcel to translate at a particular place by itself.

Some delay occurred in entering upon the business, so that it was not fairly begun before the year 1607, and before this time seven of the persons first nominated were either dead or had declined acting, so as to leave but forty-seven for carrying on the translation.

The translators received certain general instructions from the king, to regulate them in their work. They were required by these to go by the "Bishops' Bible," as much as the original would allow, to retain proper names in their usual form; to keep the old ecclesiastical terms; out of different significations belonging to a word, and equally suitable to the context, to choose that most commonly used by the best ancient fathers; to abide by the standing division of chapters and verses; to use no marginal notes, unless to explain particular Hebrew or Greek words; to employ references to parallel places, so far as might seem desirable. If any one company should differ from another, in reviewing its part of the translation, about the sense of any passages, notice was to be returned of the disagreement and its reasons; and if this should not induce a change of views on the other side, the whole was to be referred for ultimate decision to a general meeting of the chief persons of each company, to be held at the end of the work. In cases of special obscurity, letters might be sent to any learned man in the kingdom, by authority, for his opinion.

Nearly three years were occupied with the work. It became complete in the year 1610.

The translations of the Bible, then, may be thus summarily stated: It was translated by Wickliffe, in 1384; by Tindal, in 1530; by Coverdale, in 1535; by Cranmer, in 1539; at Geneva, in 1560; by the bishops, in 1568; and by the celebrated authorized translators, as they are called, the most accomplished scholars and eminent divines of their day, in the year 1610.*

The first Bible printed on the continent of America was in native

* We have drawn this chapter from several reliable sources, to which we here make a general acknowledgment of indebtedness.

Indian — the New Testament in 1661, and the Old in 1663, both by Rev. John Eliot. They were published in Cambridge, Mass. The second was in German, a quarto edition, published at Germantown, near Philadelphia, by Christopher Sower, in 1676. The first American edition of the Bible in English was printed by Kneeland and Green, at Boston, in 1772, in small quarto, 700 or 800 copies. The next edition was by Robert Aitken, of Philadelphia, in 1781-2. He sent a memorial to Congress, praying for their patronage. His memorial was referred to a committee, who obtained the opinion of the chaplains of Congress as to its general typographical accuracy, and thereupon a resolution was passed (Sep. 12, 1782) recommending this edition of the Bible to the people of the United States.

It is admitted on all hands that the received English version of the Bible far excels every other translation.

Let us give it in charge to coming generations, and bid them welcome to all the blessings it has conveyed to us. Let it be our fervent prayer, that the light of the resurrection morning may shine on the very book which we now read — that we may then behold again the familiar face of our own Bible, the very same which we read in our childhood.

DIVISIONS OF THE BIBLE.

The division of the Scriptures into chapters, as we at present have them, is of modern date. Some attribute it to Stephen Langton, Archbishop of Canterbury, in the reigns of John and Henry III., but the true author of the invention was Hugo de Sancto Caro, commonly called Hugo Cardinalis, because he was the first Dominican that ever was raised to the degree of cardinal. This Hugo flourished about A. D. 1240: he wrote a comment on the Scriptures, and projected the first concordance, which is that of the vulgar Latin Bible. The aim of this work being for the more easy finding out of any word or passage in the Scriptures, he found it necessary to divide the book into sections, and the sections into subdivisions, for till that time the vulgar Latin Bibles were without any division at all. These sections are the chapters into which the Bible has

ever since been divided; but the subdivision of the chapters was not then into verses, as it is now. Hugo's method of subdividing them was by the letters, A, B, C, D, E, F, G, placed in the margin, at an equal distance from each, according to the length of the chapters.

The subdivision of the chapters into verses, as they now stand in our Bibles, had its origin from a famous Jewish rabbi, named Mordecai Nathan, about 1445. This rabbi, in imitation of Hugo Cardinalis, drew up a concordance to the Hebrew Bible, for the use of the Jews. But though he followed Hugo in his division of the books into chapters, he refined upon his inventions as to the subdivision, and contrived that by verses. This being found to be a much more convenient method, it has been ever since followed. And thus, as the Jews borrowed the division of the books of the Holy Scriptures into chapters from the Christians, in like manner the Christians borrowed that of the chapters into verses from the Jews. The present order of the several books is almost the same (the Apocrypha excepted) as that made by the council of Trent.

The division into verses, though very convenient, is not to govern the sense, and there are several instances in which the sense is injured, if not destroyed, by an improper division. Very often the chapter breaks off in the midst of a narrative, and if the reader stops because the chapter ends, he loses the connection, as, for example, Matt. x. 42. Sometimes the break is altogether in the wrong place, and separates two sentences which must be taken together in order to be understood, as, for example, 1 Cor. xii. 31; xiii. 1. Again, the verses often divide a sentence into two different paragraphs, when there ought scarcely to be a comma between them, as in Luke iii. 21, 22. And sometimes a fragment of a subject is separated from its proper place, and put where it is without any connection. (Coloss. iii. 25; iv. 1.) The punctuation of the Bible was probably introduced as lately as the ninth century.

AN ANALYSIS

OF

THE FOUR GOSPELS,

SHOWING THEIR MUTUAL RELATIONS.

"THE WORN, the artificer of all things, who sits upon the [four] Cherubim, holding together all things, being manifested to men, gave to us the four-formed Gospel, actuated by one spirit." So said Irenæus in the middle of century second, reckoning from the Lord's ascension. Earlier than he, Tatian had formed a Harmony, titled the *DIATESSARON*, or *The Gospels Four*. And still earlier than he, Justin Martyr, Tatian's own teacher, tells us what "the apostles in the *memoirs* by them which are called *Gospels*," said. And these Gospels, he tells us, were in his day publicly read as of sole and unique authority in the churches, as the Old Testament was in the synagogues. So that it is beyond rational question, from these and other proofs, that between the death of St. John and the time that Justin wrote, the Four Gospels had, by silent and spontaneous consent of the holy martyr Church, arisen to a universal, unquestioned, unrivalled authority. It was not by decrees of councils or any arbitrary authority, but by unanimous catholic concurrence, that the evangelized Canon was adopted.

But there was a Gospel, that is, a gospel-matter, a gospel-history, before there were the four written Gospel-books. Our Saviour's deeds, words, death, and resurrection, being the very essence and substance of the Gospels, existed in the minds and memory, in the heart and soul of the living Church with great fulness and completeness before the four evangelists wrote. The twelve apostles had been by Jesus chosen as his *eye* and *our witnesses*; and after his death they were the official rehearsers of the narratives. "Beginning at Jerusalem," where the works and words of Jesus were well known, endued with power from on high, they repeated the story of Jesus and him crucified. This oral gospel the Church accepted from these first eye-witnesses; and it formed the complete body of the Christian faith. Hearers and spectators would sometimes commit to parchment memoranda of particular sayings, discourses, or doings of Jesus. And these would be of various authenticity, arrangement, and extent. In time, more extended and complete, yet imperfect narratives, would be composed, and come into the possession of many private Christians and most of the Churches. Thus there existed an oral and documentary gospel-matter before the four Gospel-books.

This living oral Gospel had a peculiar power to it during the time when its utterances came from the original inspired apostolic lips, and, though in a less degree, from the reports of those who had heard the apostles. Even after the written Gospels had come into existence, and until late toward the close of the second century, a feeling of interest in behalf of the oral tradition over the recorded letter pervaded many hearts. "I do not think," says Papias, soon after the close of the first century, "that I derived so much benefit from books as from the living voice of those who are still surviving." His preference was this: "If I met with any one who has been a follower of the elders," (the apostles and their contemporaries,) "I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other of the disciples of our Lord; what Aristion (Luke?) and the presbyter John, disciples of our Lord, relate." In an age where reading and writing little prevail, such oral traditions are conveyed by memory with great accuracy of form. The Jewish succession of Rabbis claimed to transmit, by tradition, an entire unwritten law, without addition or subtraction. Repetition of the same narratives by the same apostolic narrators, often in each other's hearing, would result in a great sameness of expression; and the narrative would finally assume something of a stereotype form. The wonderful deeds and holy words of Jesus, had no writing existed, might have been mentally preserved with great accuracy for more than one generation.

But as the authoritative written letter alone could preserve above suspicion a gospel intended for ages, so the great Head of the Church took providential care that the record should come from responsible hands. Two books from original apostles, and two from apostolic contemporaries under apostolic sanction, and with general sanction of the apostolic church, have come down to these and future ages. Of these the three first (which, from their strong likeness, are commonly called the Synoptic Gospels) contain the authentic transcript of the oral gospel, as it existed in varied stere-

otype forms in the apostles' preaching; while the fourth contains the independent *personal* narration of the apostle who was nearest and deepest in the heart of Jesus. As these gospels took their place in the archives of the Churches of the widespread Christendom already existing in different quarters of the globe, Asia, Africa, and Europe, and were read to the congregation (as the *oral* had been delivered) from Sabbath to Sabbath, the oral gospel was gradually superseded, until scarce a trace of it remains to our day. Of the nature of the verbal identities and variations between the three Synoptic Gospels, the following comparative passages, as specimens, will convey some idea:

THE BAPTISM OF JESUS.

MATTHEW iii. 13-17.

13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. 14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? 15 And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him. 16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: 17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

MARK i. 9-11.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him. 11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

LUKE iii. 21-23.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized,

and praying, the heaven was opened, 22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

THE HEALING OF PETER'S WIFE'S MOTHER.

MATTHEW viii. 14-15.

14 And when Jesus was come into Peter's house,

he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

MARK i. 29-31.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. 30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her. 31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

LUKE iv. 38, 39.

38 And he arose out of the synagogue, and entered into Simon's house.

And Simon's wife's mother was taken with a great fever; and they besought him for her. 39 And he stooped over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

THE DEMONIAK SWINE.

MATTHEW viii. 30-32.

30 And there was a good way off from them a herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

MARK v. 11-13.

11 Now there was there nigh unto the mountains a great herd of swine feeding. 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them. 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea (there were about two thousand), and were choked in the sea.

LUKE xiii. 32, 33.

32 And there was an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

The verbal relations between the three Gospels are thus well described by Alford: "First, perhaps, we shall have three, five, or more words identical; then as many wholly distinct; then two clauses or more, expressed in the same words, but differing in order; then a clause contained in one or two, and not in the third; then several words identical; then a clause not wholly distinct, but apparently inconsistent; and so forth, with recurrence of the same arbitrary and anomalous alterations, coincidences, and transpositions."

These agreements and variations cannot be explained on the theory held by some writers that one evangelist copied from another. Neither can they be explained on the assumption that the Gospels are translated from a common original document. Nor would they appear in the style of several perfectly separate and independent narrators of the same transactions. The only solution, as the best biblical scholars now agree, is to be found in the statement given above. Our Gospels are the record of the oral narratives and written memoranda of the apostolic eye-witnesses and ear-witnesses, naturally falling into these mingled uniformities and varieties.

Of the general comparison of the Gospels, the following are a very few of the interesting results:

I. Two, Matthew and Luke, have a proper beginning, middle, and end, namely: 1. The Early Life of Jesus to his Ministry; 2. His Ministry; and 3. His Suffering, Resurrection, and Ascension. The other two, Mark and John, with the beginning nearly omitted, have only the middle and the end. All are full toward the end, as if the Redeemer's sufferings were by all held as the supreme point of interest.

II. There are but about twenty-five verses in Mark which have no parallel in Matthew or Luke; yet Mark is often more full and fresh in his narrative than either of his parallels; and it is curious to note that Matthew and Luke never both present a passage but Mark presents it also. Matthew and Luke never alone coincide without Mark intermediately coinciding with both.

III. Matthew and Mark furnish, as their peculiar contributions, (not found in either Luke or John,) a most important mass of the Lord's Galilean history, (Matthew xiv. 22; xvi. 12: Mark vi. 45; viii. 26.) On the other hand, Luke's peculiar contributions are particulars of John's and Jesus' birth, (chap i.,) and a full but apparently unchronological account of the Lord's ministry in Perea and eastern Judea; (ix. 51; xviii. 14.) This last Lukean contribution contains some of the most brilliant gems of the Lord's teachings.

IV. Let the entire contents of the Gospels be estimated as 100, and the following table will give an idea of their various peculiarities and agreements:

	Peculiarities.	Agreements.
Mark	7	93
Matthew.....	42	58
Luke	59	41
John	92	8

V. There is a great difference between those parts which *recite discourses or utterances* of the Lord, or other person, and those which narrate facts. In the former there is a prevailing unity, in the latter diversity. Thus:

	a Narrative.	b Recital.	Coincidences in a.	Coincidences in b.
Matthew.....	25	75	2.08	14.56
Mark	50	50	3.33	13.33
Luke	34	66	.50	9.50*

VI. Each Gospel, notwithstanding, presents the most explicit marks of a single authorship running through its single whole. How much soever of document, quotation, or compilation there is, the author's individual peculiarities of mind and style are unquestionably traceable throughout. Favorite words, texture of style, peculiar general plan and purpose, are obvious to a very slight observation. Hence of each gospel-book there is a single responsible author. The phrase, "*The Gospel according to Matthew*," means, *The common gospel-matter as embodied in a book by the inspired official eye-witnessing Apostle Matthew*.

The question what language was spoken in Palestine in the time of our Saviour, has been, and still is, a matter of interesting discussion among scholars. The Jews of Palestine were, no doubt, *bilingual* — that is, they spoke two languages, the Aramaic and the Greek. During the Babylonish captivity, the Jews lost the use of their primitive Hebrew, and learned to speak the vernacular of Babylon, which was the Chaldee or Aramaic, a sister dialect to the Hebrew. Yet, so unintelligible had their ancestral tongue become, that, when, upon their return, their old Hebrew law was read in their hearing, it revealed, alas! no meaning to their ears. In consequence of this, their doctors prepared for their certain Aramaic or Chaldee paraphrases, or versions, which they called *TARGUMS*, that is, Interpretations. It was through these that the returned Jews popularly learned in their own tongue the Mosaic law.

Yet, meantime, the conquests of Alexander, and the brilliancy of Grecian genius, had spread the Greek language over the civilized world. In Alexandria, the splendid metropolis of Egypt, the Jews had risen to eminence in Greek composition. Under the patronage of the royal Ptolemies,

* Consult Wescott's Introduction to the Gospels, chap. iii.

the old Testament was translated into Greek. This Greek translation, from its being supposed to have been made by seventy translators, is called Septuaginta, the SEPTUAGINT; that is, the Seventy. A large number of quotations from the Old Testament in the New are unquestionably made from the Septuagint translation. Both the Greek of the Septuagint and the Greek of the New Testament could, doubtless, be read by the people, especially of the cities of Palestine, better than the Aramaic; otherwise, the New Testament would have been written in Aramaic. But the Greek of the New Testament, as scholars agree, is strongly tinged with a Hebrew influence. It is, therefore, not what is called pure classic Greek. And this was providentially right. Under the guidance of God, the Greeks had been prepared to furnish the most wonderfully flexible and beautiful of all human languages, and to spread it over the earth; and he had also trained the Hebrew race to furnish the religious truth and spirit. These blended together furnished a Hebraized Greek, a style most perfect for expressing a divine revelation, and for conveying to the world a universal religion.

It is very important, in appreciating the truths of the Gospels, to remember that a large share of the Epistles of Paul were written earlier than the Gospels. The Epistle to the Romans was written before the Gospel of Luke. And two points are here important. *First*, the entire epistles of Paul presuppose the same story of Jesus' birth, miracles, ministry, death, and ascension, as the Gospels. Every ordinary Christian reader very well knows that St. Paul and St. Luke held forth, not a different, but the same Christ. *Second*, skepticism itself is obliged for very shame to admit the authenticity of several of Paul's epistles. The Epistle to the Romans contains the undoubted Christ of Luke, and the Epistle to the Romans is by all pronounced authentic. So that in Paul we have a fifth gospel of the strongest kind, corroborating the other four.

The following list will present the dates of the New Testament books, mostly according to the reckoning of Ebrard:

- 33. Ascension of Jesus.
- 45. Publication of Matthew's Gospel in the Aramaic dialect. Dispersion of the Apostles from Jerusalem.
- 51-54. Publication of Paul's Epistles to the Thessalonians.
- 55-57. Paul's Epistles to Galatians, to Timothy, Titus, Corinthians.
- 58. To Romans.
- 58-60. Paul imprisoned at Cæsarea.
- Gospel of Luke published.
- 61-64. Paul's imprisonment in Rome. Epistles to Philemon, Colossians, Ephesians, Philippians.
- 64. Death of Paul. Death of Peter.
- John goes to Ephesus.
- Gospel of Mark published. Matthew (Greek) before 70.
- 95-96. Banishment of John to Patmos.
- Gospel of John, his Epistles and Apocalypse.
- 100. Death of John.

HARMONY OF THE GOSPELS.

S. C.	HARMONY.	MATTHEW.	MAR.	LUKE.	JOHN.
	PERIOD FIRST.				
	THE INFANCY AND CHILDHOOD				
1	Preface of St. Luke			1: 1-4.	
2	Preface of St. John				1: 1-18.
3	Elizabeth's conception			1: 5-25.	
4	Salutation of Mary			1: 26-28.	
5	Visit of Mary to Elizabeth			1: 39-56.	
6	Birth of John the Baptist			1: 57-59.	
7	An angel appears to Joseph	1: 18-25.			
8	Jesus' birth			2: 1-7.	
9	Genealogy of Jesus	1: 1-17.		3: 23-38.	
10	Appearance of an angel to the shepherds; their visit to Jesus			2: 8-20.	
11	Circumcision of Jesus	1: 25.		2: 2-21.	
12	Jesus presented in the temple			2: 22-38.	
13	The Magi. Flight of Jesus into Egypt. Cruelty of Herod. Return of Jesus from Egypt	2: 1-23.			
14	Jesus goes to the Passover at twelve years of age			2: 40-52.	
	PERIOD SECOND.				
	THE QUALIFICATION.				
15	John the Baptist and his ministry			1: 80.	
16	Jesus is baptized	3: 13-17.	1: 9-11.	3: 21-23.	
17	Jesus' temptation	4: 1-11.	1: 12-13.	4: 1-13.	
18	John the Baptist's testimony to Jesus; its effects				1: 19-52.
	PERIOD THIRD.				
	THE PREPARATORY MINISTRY.				
19	Marriage feast at Cana of Galilee				2: 1-12.
	<i>First Passover of Jesus' Ministry.</i>				
20	Jesus goes to Jerusalem, at the Passover: he casts the traders out of the temple				2: 13-25.
21	Jesus' discourse with Nicodemus				3: 1-21.
22	Jesus tarries and baptizes in Judea. The superior dignity of Jesus asserted by John the Baptist				3: 22-36.
23	Jesus retires to Galilee after John's imprisonment. He passes through Samaria and makes disciples	4: 12.	1: 14.		4: 1-42.
24	The right of public ministry exercised by Jesus in Galilee. In Cana he heals the son of an officer of King Herod, who lay sick at Capernaum				4: 43-54.

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
25	Jesus goes to Nazareth; preserves his life by a miracle; fixes his dwelling at Capernaum.....			4: 15-31.	
26	Call of Simon and Andrew, also of James and John, with the miracle which preceded it.....			5: 1-11.	
27	Jesus heals a demoniac in the synagogue at Capernaum.....		1: 21-28.	4: 31-37.	
28	Peter's wife's mother and others are healed. Attended by some of his disciples, Jesus teaches and works miracles in Galilee.....	8: 14-25.	1: 29-39.	4: 38-44.	
29	Jesus heals a leper.....	8: 2-4.	1: 40-45.	5: 12-16.	
30	Jesus heals a paralytic.....		2: 1-12.	5: 17-26.	
31	Call of Matthew.....		2: 13-14.		
<i>Second Passover.</i>					
32	Healing of an infirm man at Bethesda, in Jerusalem.....				5: 1-47.
33	Jesus vindicates his disciples for plucking ears of corn on the Sabbath.....	12: 1-8.	2: 23-28.	6: 1-5.	
34	Jesus heals a man with a withered hand on the Sabbath, and withdraws himself from the Pharisees and heals many.....	12: 9-21.	3: 1-12.	6: 6-11.	
PERIOD FOURTH					
THE PLATFORM AND EXTENDING MINISTRY.					
35	Jesus retires to a mountain, and calling his disciples to him, chooses twelve; he is followed by a great multitude, and heals many.....		3: 13-19.	6: 12-19.	
36	The Sermon on the Mount.....	5: 1-48.		6: 20-26.	
37	The centurion's servant healed.....	8: 5-13.		7: 1-10.	
38	The widow's son is raised from the dead, at Nain.....			7: 11-17.	
39	Jesus' answer to the disciples sent by John the Baptist.....	11: 2-19.		7: 18-35.	
40	Jesus' reflections in consequence of his appeal to his mighty works.....	11: 20-30.			
41	A woman who had been a sinner is publicly reassured by Jesus sitting at meat with a Pharisee.....			7: 36-50.	
42	During Jesus' second circuit through Galilee he heals a demoniac, and the scribes and Pharisees blaspheme the Holy Spirit.....	9: 35.	6: 6	8: 1-3.	
43	Jesus reproves the scribes and Pharisees for seeking a sign.....	12: 38-45.		11: 16, 24-36.	
44	Who are truly blessed.....			11: 27-28.	
45	Jesus regards his true disciples as his nearest relations.....	12: 46-50.	3: 31-35.	8: 19-21.	
46	Jesus, sitting at meat with a Pharisee, denounces woes against the Pharisees, scribes, and teachers of the law.....			11: 37-54.	
47	Jesus instructs his disciples and the people.....			12: 1-59.	
48	The calamities of certain Galileans a warning to the Jews.....			13: 1-9.	
49	Parables. The reason why he used them One explained.....	13: 1-52.	4: 1-34.		

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
50	Jesus gives commandment to cross the lake. Incidents on the way. A tempest stilled.....	8 : 18-27.	4 : 35-41.	8 : 22-25.	.....
51	Two demoniacs of Gadara healed.....	8 : 28-34.	5 : 1-20.	8 : 26-39.	.....
52	Levi's feast. Jesus' consequent discourse. The raising of Jairus' daughter.....	9 : 1, 10-25.	5 : 21.	8 : 40.	.....
53	Jesus heals two blind men.....	9 : 27-31.	.....	.....	.....
54	Jesus casts out a dumb spirit. The Pharisees again blaspheme.....	9 : 32-34.	.....	.....	.....
55	Jesus revisits Nazareth, and is again rejected there.....	13 : 54-58.	6 : 1-6.	.....	.....
PERIOD FIFTH.					
APOSTOLIC COMMISSION AND MINISTRY AT ZENITH.					
56	The occasion of sending forth the twelve apostles to preach and work miracles.....	9 : 36-38.	.....	.....	.....
57	The twelve are instructed and sent forth.....	10 : 1, 5-42.	6 : 7-11.	9 : 1-5.	.....
58	Jesus continues his tour through Galilee.....	11 : 1.	.....	.....	.....
59	The twelve preach repentance and work miracles everywhere.....	.....	6 : 12-13.	9 : 6.	.....
60	The death of John the Baptist.....	14 : 6-12.	6 : 21-29.	.....	.....
61	Herod hears of Jesus' fame, and desires to see him.....	14 : 1-2.	6 : 14-16.	9 : 7-9.	.....
62	Return of the twelve.....	.....	6 : 30-31.	9 : 10.	.....
63	Five thousand are fed on five loaves and two fishes.....	14 : 13-21.	6 : 32-44.	9 : 10-17.	6 : 1-14.
64	Jesus walks on the sea.....	14 : 22-36.	6 : 45-56.	.....	.....
65	Jesus discourses with the multitude in Capernaum, in the synagogue of that city, and with his disciples. Peter's confession.....	.....	.....	.....	6 : 22-71 ; 7 : 1.
66	Jesus' discourse with the Pharisees and scribes, and with his disciples, about eating with unwashed hands.....	15 : 1-20.	7 : 1-23.	.....	.....
67	Jesus heals the daughter of a Syro-phenician woman.....	15 : 21-28.	7 : 24-30.	.....	.....
68	Jesus restores to a person hearing and speech.....	15 : 29-31.	7 : 31-37.	.....	.....
69	Jesus feeds more than four thousand with seven loaves and a few small fishes.....	15 : 32-39.	8 : 1-10.	.....	.....
70	The Pharisees and Sadducees again ask a sign.....	16 : 1-4.	8 : 11-12.	.....	.....
71	The disciples are cautioned against the leaven of the Pharisees, of the Sadducees, and of Herod.....	16 : 4-12.	8 : 13-21.	.....	.....
72	Jesus restores a blind man to sight near Bethsaida.....	.....	8 : 22-26.	.....	.....
73	Peter repeats his confession that Jesus was the Messiah.....	16 : 13-20.	8 : 27-30.	9 : 18-21.	.....
PERIOD SIXTH.					
TRANSFIGURATION, AND MINISTRY OF SORROW AND STRUGGLE.					
74	Jesus plainly foretells his sufferings and resurrection; rebukes Peter; exhorts all to self-denial.....	16 : 21-28.	8 : 31-38.	9 : 22-27.	.....

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
75	Jesus' transfiguration; his discourse with the three disciples as they were descending from the mountain	17 : 1-13.	9 : 2-13.	9 : 28-36.	.....
76	Jesus casts out a dumb and deaf spirit	17 : 14-21.	9 : 14-29.	9 : 37-43.	.....
77	Jesus again foretells his suffering and resurrection	17 : 22-23.	9 : 30-32.	9 : 43-45.	.....
78	Jesus works a miracle to pay the tribute money	17 : 24-27.	9 : 33.	.....	.....
79	The disciples contend who should be the greatest. Jesus' conduct and discourse on that occasion	18 : 1-35.	9 : 33-50.	9 : 46-50.	.....
80	Seventy disciples are instructed and sent out .....	.....	.....	10 : 1-16.	.....
81	Jesus goes to Jerusalem at the feast of tabernacles. His conduct and discourses during the feast .....	.....	.....	.....	7 : 2-53; 8 : 1.
82	A woman taken in adultery is brought before Jesus .....	.....	.....	.....	8 : 2-11.
83	Jesus discourses with the scribes and Pharisees, with those who believed in him, and with the unbelieving Jews .....	.....	.....	.....	8 : 12-59.
84	Jesus restores sight to one blind from his birth. The consequence of this miracle .....	.....	.....	.....	[1-21. 9 : 1-41; 10 :
85	Return of the seventy .....	.....	.....	10 : 17-24.	.....
86	Jesus instructs a teacher of the law how to attain eternal life .....	.....	.....	10 : 25-37.	.....
87	The disciples are again taught how to pray .....	.....	.....	11 : 1-13.	.....
88	Jesus restores a woman who had been bowed down for eighteen years .....	.....	.....	13 : 10-21.	.....
89	Jesus replies to the question, Are there few that be saved? .....	.....	.....	13 : 22-35.	.....
90	The transactions when our Lord ate bread with a chief Pharisee on the Sabbath .....	.....	.....	14 : 1-24.	.....
91	Jesus states to the multitude the difficulties attending a profession of his religion .....	.....	.....	14 : 25-35.	.....
92	Jesus defends himself against the Pharisees and scribes for instructing publicans and sinners .....	.....	.....	15 : 1-32.	.....
93	Jesus instructs his disciples by the parable of the unjust steward. The Pharisees are reproved .....	.....	.....	16 : 1-31.	.....
94	Jesus further instructs his disciples .....	.....	.....	17 : 1-10.	.....
95	The Samaritans will not receive Jesus. James and John reproved for their zeal against them .....	.....	.....	9 : 51-56.	.....
96	Jesus cleanses ten lepers .....	.....	.....	17 : 12-19.	.....
97	The Pharisees ask when the kingdom of God should come. Jesus' answer .....	.....	.....	17 : 20-37.	.....
98	Jesus speaks a parable to his disciples, and another to certain who trusted in themselves that they were righteous .....	.....	.....	18 : 1-14.	.....
99	Jesus received into Martha's house .....	.....	.....	10 : 38-42.	.....
100	Jesus keeps the feast of dedication at Jerusalem .....	.....	.....	.....	10 : 22-39.
101	Jesus goes again to Bethabara after the feast of dedication, and remains there till a fit occasion calls him into Judea .....	.....	.....	.....	10 : 40-42.

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
	PERIOD SEVENTH.				
	THE FINAL JOURNEY TO JERUSALEM, AND CONTEST THERE.				
102	Lazarus raised from the dead. The consequence of this miracle.....				11 : 1-54.
103	Jesus enters Judea. The Pharisees question him about divorces.....	19 : 1-12.	10 : 1-12.		
104	Jesus lays his hand on young children and blesses them	19 : 13-15.	10 : 13-16.	18 : 15-17.	
105	Jesus' discourse in consequence of be- ing asked by a rich man how he should attain eternal life.....	19 : 16; 20 : 16	10 : 17-31.	18 : 18-30.	
106	Jesus, as he is going up to Jerusalem, foretells his sufferings to the twelve apart	20 : 17-19.	10 : 32-34.	18 : 31-34.	
107	The ambitious request of James and John.....	20 : 20-28.	10 : 35-45.		
108	Jesus restores sight to two blind men near Jericho	20 : 29-34.	10 : 46-52.	18 : 35-43.	
109	Jesus visits Zaccheus, a chief of the publicans			19 : 2-28.	
110	Jesus arrives at Bethany six days be- fore the passover.....				{ 11 : 55-57; 12 : 1, 9-11.
111	Jesus proceeds to Jerusalem amid the acclamations of the disciples and of the multitude. The transactions there.....	21 : 1-17.	11 : 1-11.	19 : 29-44.	
112	The barren fig-tree. The temple cleansed	[18, 19. 21 : 12; 13 :	11 : 12-19.		
113	The disciples observe the fig-tree with- ered away.....	21 : 20-22.	11 : 20-26.		
114	Jesus' discourse with the chief priests, scribes, and elders in the temple.....	[14. 21 : 23; 22 :	[12. 11 : 27-12 ;	29 : 1-19.	
115	The Pharisees and Herodians. The Sadducees and one of the Pharisees, who was a scribe, question Jesus. Jesus questions the Pharisees.....	22 : 15-46.	12 : 12-37.	20 : 20-40.	
116	Jesus, in the hearing of his disciples, and of the multitude, reproves the scribes and Pharisees to their face with a divine eloquence.....	23 : 1-39.	12 : 38-40.		
117	Jesus prefers the widow's offering to the gifts of the rich.....		12 : 41-44.	21 : 1-4.	
118	Jesus foretells the destruction of Jeru- salem, and distinguishes it from the final judgment	24 : 1; 25 : 30.	13 : 1-37.	21 : 5-36.	
119	Picture of the final judgment. How Jesus employed himself during the week	25 : 31-46.			
120	The remaining transactions of the Tuesday preceding the crucifixion...	26 : 1-16.	14 : 1-11.	22 : 1-6.	
	PERIOD EIGHTH.				
	THE SUFFERING.				
121	Jesus prepares to keep the passover....	26 : 17-19.	14 : 12-16.	22 : 7-13.	
122	Jesus sits down with the twelve. There is an ambitious contention among the twelve.....	26 : 20.	14 : 17.	22 : 14-18.	
123	Jesus washes the feet of his disciples...				13 : 1-20.
124	Jesus foretells that Judas would betray him. The conduct of the disciples, of Judas	26 : 21-25.	14 : 18-21.	22 : 21-23.	13 : 21-35.

SEC.	HARMONY.	MATTHEW.	MARK.	LUKE.	JOHN.
125	Jesus foretells to the apostles the fall of Peter and their common danger...	.....	.....	.....	13 : 38-38.
126	Jesus institutes the breaking of bread in remembrance of his body broken...	26 : 26.	14 : 22.	22 : 19.	[23, 24 1 Cor. 11 : 14 : 1-31.
127	Jesus comforts his disciples.....	.....	.....	.....	.....
128	Jesus institutes the drinking of wine in remembrance of his blood shed....	26 : 27-29.	14 : 23-25.	22 : 20.	1 Cor. 11 : 25.
129	Jesus resumes his discourse to his disciples.....	.....	.....	.....	[33. 14 : 31 ; 16 :
130	Jesus' prayer	[46.	[42.	.....	17 : 1-26.
131	The agony of Jesus in Gethsemane.....	26 : 30, 36-	14 : 26, 32-	22 : 39-46.	18 : 1.
132	The betrayal of Jesus.....	.....	.....	.....	18 : 2-12.
133	Jesus is brought before Annas and Caiaphas. Peter denies him thrice.....	.....	.....	.....	[24 : 27. 18 : 13-18 ;
134	Jesus stands before Caiaphas, and then before the whole Jewish council. He confesses himself to be the Christ, and is pronounced guilty of death....	.....	.....	.....	18 : 19-23.
135	Jesus is taken before Pilate.....	27 : 1-14.	15 : 1-5.	23 : 1-5.	18 : 28-38.
136	Jesus is sent to Herod by Pilate; he is sent back by Herod.....	.....	.....	23 : 6-12.	.....
137	Pilate seeks to release Jesus.....	27 : 15-23.	15 : 6-14.	23 : 13-23.	18 : 39, 40.
138	Pilate, having scourged Jesus, and having repeated his attempts to release him, delivered him to the clamors of the Jews to be crucified.....	27 : 24-31.	15 : 15-20.	.....	19 : 1-16.
139	Repentance and death of Judas.....	27 : 3-10.	.....	.....	.....
140	Leading forth and crucifixion of Jesus.....	27 : 32-34.	15 : 21-23.	23 : 21-23.	19 : 17.
141	Transactions while Jesus was on the cross till he expired.....	27 : 35-50.	15 : 24-37.	23 : 33-46.	19 : 18-30.
142	Transactions at Jesus' death. Who were present during the crucifixion. The remaining transactions of the day.....	27 : 51-61.	15 : 38-47.	23 : 45, 47- ^[56]	.....
143	The transactions on the day after the crucifixion	27 : 62-66.	.....	.....	.....
PERIOD NINTH.					
RESURRECTION AND ASCENSION.					
144	The transactions on the day of the resurrection, before the women visit the sepulchre.....	.....	16 : 1.	.....	.....
145	The women visit the sepulchre the first time.....	28 : 1, 5-8.	16 : 2-8.	24 : 1-11.	20 : 1-2.
146	Peter and John visit the sepulchre.....	.....	.....	.....	20 : 3-10.
147	Jesus appears first to Mary Magdalene.....	.....	.....	.....	20 : 11-17.
148	Second appearance of Jesus.....	28 : 9-10.	16 : 10-11.	.....	20 : 18.
149	The watch report, and are bribed to silence.....	28 : 11-15.	.....	.....	.....
150	Jesus, having been seen by Peter, appears to the two disciples who went to Emmaus	1 Cor. 15 : 5.	16 : 12-13.	24 : 13-35.	.....
151	Jesus appears to the apostles in the absence of Thomas	1 Cor. 15 : 5.	16 : 14-18.	.....	20 : 19-23.
152	Jesus again appears to the apostles while Thomas is present.....	.....	.....	.....	20 : 24-29.
153	The apostles go into Galilee. Jesus appears at the sea of Tiberias.....	28 : 16.	.....	.....	21 : 1-24.
154	The appearance of Jesus to his disciples in Galilee.....	28 : 16-20.	.....	.....	.....
155	Other appearances of Jesus	1 Cor. 15 : 6.	.....	.....	.....
156	Ascension of Jesus	[7	.....	24 : 50-53.	.....
157	St. John's conclusion.....	.....	.....	.....	20 : 30, 31.

ILLUSTRATIVE TABLES

RELATING CHIEFLY TO

THE NEW TESTAMENT.

DATES OR TIME OF WRITING THE SEVERAL BOOKS.

Names of Books.	Authors.	Where written.	Date, A. D.	Chap.
Gospel of Matthew, written in Hebrew.....	Matthew.	Judea.	37 or 38	28
1 Thessalonians.....	Paul.	Corinth.	52	5
2 Thessalonians.....	Paul.	Corinth.	52	3
Galatians	Paul.	Corinth.	{ at the close of 52 or early in 53	6
1 Corinthians.....	Paul.	Ephesus.	56	16
Romans	Paul.	Corinth.	{ end of 57 or beginning of 58	16
2 Corinthians.....	Paul.	Macedonia, or Philippi.	58	13
Ephesians	Paul.	Rome.	61	6
James.....	James.	Judea.	61	5
Gospel of Mark	Mark.	Rome.	between 60 and 63	16
Philippians	Paul.	Rome.	{ end of 62 or beginning of 63	4
Colossians.....	Paul.	Rome.	62	4
Philemon	Paul.	Rome.	{ end of 62 or early in 63	1
Hebrews.....	Paul.	Italy.	{ end of 62 or early in 63	13
Gospel of Luke.....	Luke.	Greece.	63 or 64	21
Acts of the Apostles.....	Luke.	Greece.	63 or 64	28
1 Timothy.....	Paul.	Macedonia.	64	6
Titus.....	Paul.	Macedonia.	64	3
1 Peter.....	Peter.	Rome.	64	5
2 Peter.....	Peter.	Rome.	beginning of 64	3
Jude.....	Jude.	Unknown.	64 or 64	1
2 Timothy.....	Paul.	Rome.	65	4
1 John	John.	Probably Ephesus.	{ 68 or early in 69	5
2 and 3 John.....	John.	Ephesus.	{ 68 or early in 69	1
Revelation	John.	Patmos.	probably in 96	22
Gospel of John.....	John.	Ephesus.	97 or 98	21

CHARACTERISTICS OF THE BOOKS OF THE NEW TESTAMENT.

- MATTHEW. — A brief Memoir of Christ.
- MARK. — Supplying some deficiencies of Matthew.
- LUKE. — Supplying especially striking incidents, and discourses by Christ.
- JOHN. — Supplying discourses not given by the other Evangelists.
- ACTS. — Foundation and History of Christ's Church.
- ROMANS. — On the doctrine of *Justification* by Christ.
- 1 CORINTHIANS. — *Correcting schisms, errors, and disorders.*
- 2 CORINTHIANS. — *Confirming in the truth,* and vindicating the Apostle's Character.
- GALATIANS. — *On Justification by Faith,* and not by Rites.
- EPHESIANS. — *On Divine Grace.*
- PHILIPPIANS. — *Christian kindness* commended.
- COLOSSIANS. — Cautions against *Errors,* and Exhortations to *Duties.*
- 1 THESSALONIANS. — To confirm in *the faith,* and in *holy conversation.*
- 2 THESSALONIANS. — Correcting an error respecting Christ's speedy *second coming.*
- 1 TIMOTHY. — Duties of *Pastors* and Churches.
- 2 TIMOTHY. — Encouragement in the work of the *Ministry.*
- TITUS. — A Charge on Ministerial Duties.
- PHILEMON. — Epistle to a converted Master to receive a *converted runaway servant.*
- HEBREWS. — Christ the Substance of the Ceremonial Law.
- JAMES. — *Good Works* united with Genuine *Faith.*
- 1 PETER. — Exhortations to *Christian Practice.*
- 2 PETER. — Exhortations, Warnings, and Predictions.
- 1 JOHN. — On the *Person of Christ,* and *Christian Love* and Practice.
- 2 JOHN. — A Pious Lady cautioned against *False Teachers.*
- 3 JOHN. — Gaius commended for his *Hospitality.*
- JUDE. — Cautions against *Deceivers.*
- REVELATION. — *Destinies of the Church* predicted.

THE PARABLES OF JESUS,

ARRANGED IN CHRONOLOGICAL ORDER.

Parables.	Places.	References.
PARABLE OF THE Sower. Tares. Seed springing up imperfectly. Grain of mustard-seed. Leaven. Found treasure. Precious pearl. Net. Two debtors. Unmerciful servant. Samaritan. Rich fool. Servants who waited for their Lord. Barren fig-tree. Lost sheep. Lost piece of money. Prodigal son. Dishonest steward. Rich man and Lazarus. Unjust judge. Pharisee and publican. Laborers in the vineyard. Pounds. Two sons. Vineyard. Marriage feast. The virgins. Talents. Sheep and the goats.	Capernaum. " " " " " " " " " " Near Jericho. Galilee. " " " " " Paræa. " " Jericho. Jerusalem. " " " "	Matt. xiii. 1-23. — 24-30-36-43. Mark iv. 26-29. Matt. xii. 31, 32. — xiii. 33. — 44. — 45, 46. — 47-50. Luke vii. 36-50. Matt. xviii 23-35. Luke x. 25-37. — xii. 16-21. — xii. 35-48. — xiii. 6-9. — xv. 3-7. — 8-10. — 11-32. — xvi. 1-12. — 19-31. — xviii. 1-8. — 9-14. Matt. xx. 1-16. Luke xix. 12-27. Matt. xxi. 28-32. — 33-46. — xxii. 1-14. — xxv. 1-13. — 14-30. — 31-46.

THE PARABLES RECORDED IN THE OLD TESTAMENT.

Parables.	Spoken at	Recorded in
OF BALAAM. — Concerning the Moabites and Israelites. JOTHAM. — Trees making a king. SAMSON. — Strong bringing forth sweetness. NATHAN. — Poor man's ewe lamb. WOMAN OF TEKOA. — Two brothers striving. THE SMITTEN PROPHET. — The escaped prisoner. JERHOASH, KING OF ISRAEL. — The thistle and cedar. ISAIAH. — Vineyard yielding wild grapes. EZEKIEL. — Lions' whelps. The boiling pot. The great eagles and the vine.	Mount Pisgah. Mount Gerizim. Timnath. Jerusalem. Jerusalem. Near Samaria. Jerusalem. Jerusalem. Babylon. Babylon. Babylon.	Num. xxiii. 24. Judg. ix. 7-15. Judg. xiv. 14. 2 Sam. xii. 1-4. 2 Sam. xiv. 1. 1 Kings xx. 35-40. 2 Kings xiv. 9. Isa. v. 1-6. Ezek. xix. 2-9. Ezek. xxiv. 3-5. Ezek. xvii. 3-10.

THE MIRACLES OF CHRIST,

ARRANGED IN CHRONOLOGICAL ORDER.

Miracles.	Places.	References.
JESUS		
Turns water into wine.	Cana.	John ii. 1-11.
Cures the nobleman's son of Capernaum.	"	— iv. 46-54.
Causes a miraculous draught of fishes.	Sea of Galilee.	Luke v. 1-11.
Cures a demoniac.	Capernaum.	Mark i. 22-28.
Heals Peter's wife's mother of a fever.	"	— 30, 31.
Heals a leper.	"	— 40-45.
Heals the centurion's servant.	"	Matt. viii. 5-13.
Raises the widow's son.	Nain.	Luke vii. 11-17.
Calms the tempest.	Sea of Galilee.	Matt. viii. 23-27.
Cures the demoniacs of Gadara.	Gadara.	— 28-34.
Cures a man of the palsy.	Capernaum.	— ix. 1-8.
Restores to life the daughter of Jairus.	"	— 18, 19, 23-26.
Cures a woman diseased with a flux of blood.	"	Luke viii. 43-48.
Restores to sight two blind men.	"	Matt. ix. 27-31.
Heals one possessed with a dumb spirit.	"	— 32, 33.
Cures an infirm man at Bethsaida.	Jerusalem.	John v. 1-9.
Cures a man with a withered hand.	Judea.	Matt. xii. 10-13.
Cures a demoniac.	Capernaum.	— 22, 23.
Feeds miraculously five thousand.	Decapolis.	— xiv.; xv. 21.
Heals the woman of Canaan's daughter.	Near Tyre.	— xv. 22-28.
Heals a man who was dumb and deaf.	Decapolis.	Mark vii. 31-37.
Feeds miraculously four thousand.	"	Matt. xv. 32-39.
Gives sight to a blind man.	Bethsaida.	Mark xiii. 22-26.
Cures a boy possessed of a devil.	Tabor.	Matt. xvii. 14-21.
Restores to sight a man born blind.	Jerusalem.	John ix.
Heals a woman under an infirmity eighteen years.	Galilee.	Luke xiii. 11-17.
Cures a dropsy.	"	— xiv. 1-6.
Cleanses ten lepers.	Samaria.	— xvii. 11-19.
Raises Lazarus from the dead.	Bethany.	John xi.
Restores to sight two blind men.	Jericho.	Matt. xx. 30-34.
Blasts the fig-tree.	Olivet.	— xxi. 18-22.
Heals the ear of Malchus.	Gethsemane.	Luke xxii. 50, 51.
Causes the miraculous draught of fishes.	Sea of Galilee.	John xxi. 1-14.

THE MIRACLES RECORDED IN THE ACTS OF THE APOSTLES.

Miracles.	Where wrought.	Recorded in
Peter heals a lame man.	Jerusalem.	Acts iii. 1-11.
Ananias and Sapphira struck dead.	Jerusalem.	v. 1-10.
Apostles perform many wonders.	Jerusalem.	v. 12-16.
Peter and John communicate the Holy Ghost.	Samaria.	viii. 14-17.
Peter healeth Eneas of a palsy.	Lydda.	ix. 33, 34.
— raiseth Tabitha, or Dorcas, to life.	Joppa.	ix. 36-41.
— delivered out of prison by an angel.	Jerusalem.	xii. 7-17.
God smites Herod, so that he dies.	Jerusalem.	xii. 21-23.
Elymas, the sorcerer, smitten with blindness.	Paphos.	xiii. 6-11.
Paul converted.	Road to Damascus.	ix. 1-9.
— heals a cripple.	Lystra.	xiv. 8-10.
— casts out a spirit of divination.	Philippi.	xvi. 16-18.
— and Silas's prison doors opened by an earthquake.	Philippi.	xvi. 25, 26.
— communicates the Holy Ghost.	Corinth.	xix. 1-6.
— heals multitudes.	Corinth.	xix. 11, 12.
— restores Eutychus to life.	Troas.	xx. 9-12.
— shakes off the viper.	Melita.	xxviii. 3-6.
— heals the father of Publius, and others.	Melita.	xxviii. 7-9.

THE MIRACLES RECORDED IN THE OLD TESTAMENT.

Miracles.	Where wrought.	Recorded in
Aaron's rod changed.	Egypt.	Exod. vii. 10-12.
Waters made blood.	Egypt.	20-25.
Frogs produced.	Egypt.	viii. 5-14.
Lice.	Egypt.	16-18.
Flies.	Egypt.	20-24.
Murrain.	Egypt.	x. 3-6.
Boils.	Egypt.	8-11.
Thunder, etc.	Egypt.	22-26.
Locusts.	Egypt.	x. 15-19.
Darkness.	Egypt.	21-23.
Death of the first-born.	Egypt.	xii. 29, 30.
Red Sea.	Egypt.	xiv. 21-31.
Marah's waters sweetened.	Marah.	xv. 23-25.
Manna sent.	In wilderness.	xvi. 14-35.
Water from the rock Rephidim.	Rephidim.	xvii. 5-7.
Aaron's rod budded.	Kadesh.	Num. xvii. 1, etc.
Nadab and Abihu consumed.	Sinal.	Lev. x. 1, 2.
The burning of Taberah.	Taberah.	Num. xi. 1-3.
Earthquake and fire.		xvi. 31-35.
Water flowing from the rock.	Desert of Zin.	xx. 7-11.
Serpent, healing the Israelites.	Desert of Zin.	xxi. 8, 9.
Balaam's ass speaking.	Bethor.	xxii. 21-35.
The river Jordan divided.	River Jordan.	Josh. iii. 14-19.
Walls of Jericho fall down.	Jericho.	vi. 6-20.
Sun and moon stand still.	Gibeon.	x. 12-14.
Water flowing from the rock.	En-hakkore.	Judg. xv. 19.
Philistines slain before the ark.	Ashdod.	1 Sam. v. 1-12.
Men of Beth-shemesh smitten.	Beth-shemesh.	vi. 19.
Thunder destroys Philistines.	Elonezer.	vii. 10-12.
Thunder and rain in harvest.	Gilgal.	xii. 18.
Sound in the mulberry-trees.	Rephaim.	2 Sam. v. 23-25.
Uzzah struck dead.	Perez-uzzah.	vi. 7.
Jeroboam's hand withered.	Beth-el.	1 Kings xiii. 4, 6.
Widow of Zarepath's meal.	Zarepath.	xvii. 14-16.
Widow's son raised.	Zarepath.	17-24.
Sacrifice consumed.	Mount Carmel.	xviii. 30-38.
Rain obtained.	Land of Israel.	41-45.
Ahaziah's captains consumed.	Near Samaria.	2 Kings i. 10-12.
River Jordan divided.	River Jordan.	ii. 7, 8, 14.
Waters of Jericho healed.	Jericho.	21, 22.
Water for Jehoshaphat's army.	Land of Moab.	iii. 16-20.
The widow's oil multiplied.		iv. 2-7.
Shunammite's son raised.	Shunam.	32-37.
The deadly pottage cured.	Gilgal.	35-41.
Hundred men fed with twenty loaves.	Gilgal.	42-44.
Naaman cured of his leprosy.	Samaria.	v. 10-14.
Leprosy inflicted on Gehazi.	Samaria.	20-27.
Iron swims.	River Jordan.	vi. 5-7.
King of Syria's army smitten.	Dotham.	18-20.
Elisha's bones revive the dead.		xiii. 21.
Sennacherib's army destroyed.	Jerusalem.	xix. 35.
Sun goeth back.	Jerusalem.	xx. 9-11.
Uzziah struck with leprosy.	Jerusalem.	2 Ch. xxvi. 16-21.
Shadrach, Meshach, etc., delivered.	Babylon.	Dan. iii. 19-27.
Daniel in the den of lions.	Babylon.	vi. 16-23.
Jonah in the whale's belly.		Jonah ii. 1-10.

THE DISCOURSES OF JESUS,

ARRANGED IN CHRONOLOGICAL ORDER.

Discourses.	Places.	References.
Conversation with Nicodemus.	Jerusalem.	John iii. 1-21.
Conversation with the woman of Samaria.	Sychar.	— iv. 1-42.
Discourse in the synagogue of Nazareth.	Nazareth.	Luke iv. 16-31.
Sermon upon the mount.	"	Matt. v. ; vii.
Instruction to the Apostles.	Galilee.	— x.
Denunciations against Chorazin, etc.	"	— xi. 20-24.
Discourse on occasion of healing the infirm man at Bethesda.	Jerusalem.	John v.
Discourse concerning the disciples plucking of corn on the Sabbath.	Judea.	Matt. xii. 1-8.
Reputation of his working miracles by the agency of Beelzebub.	Capernaum.	— 22-37.
Discourse on the bread of life.	"	John vii.
Discourse about internal purity.	"	Matt. xv. 1-20.
Discourse against giving or taking offence, and concerning forgiveness of injuries.	"	— xviii.
Discourse at the feast of tabernacles.	Jerusalem.	John vii.
Discourse on occasion of woman taken in adultery.	"	— viii. ; i. ii.
Discourse concerning the sheep.	"	— x.
Denunciations against the Scribes and Pharisees.	Paræa.	Luke xi. 29-36.
Discourse concerning humility and prudence.	Galilee.	— xiv. 7-14.
Directions how to attain heaven.	Paræa.	Matt. xix. 16-30.
Discourse concerning his sufferings.	Jerusalem.	— xx. 17-19.
Denunciations against the Pharisees.	"	— xxiii.
Prediction of the destruction of Jerusalem.	"	— xxiv.
The consolatory discourse.	"	John xv. ; xvii.
Discourse as he went to Gethsemane.	"	Matt. xxvi. 31-36.
Discourse to the disciples before his ascension.	"	— xxviii. 16-23.

PERIODS OF BIBLE HISTORY.

Bible History has been divided into TEN PERIODS:

.....	PERIOD I.	The World before the Deluge.	.....
.....	— II.	The Times of the Patriarchs.	.....
.....	— III.	The Journeys of Israel to Canaan.	.....
.....	— IV.	The Administration of the Judges.	.....
.....	— V.	The Monarchy of the Hebrews.	.....
.....	— VI.	The Kingdoms of Judah and Israel.	.....
.....	— VII.	The Captivity in Babylon.	.....
.....	— VIII.	The Restoration of the Jews.	.....
.....	— IX.*	The Age of the Apocrypha.	.....
.....	— X.	The Times of Christ and his Apostles.	.....

* The age of the Apocrypha, though not strictly Biblical, yet intervening between the Old and New Testaments, relates to various important events connected with Biblical History. Some, however, omit it, and make Nine Periods.

IMPORTANT EVENTS IN PROFANE HISTORY DURING THE LIFE OF CHRIST.

Years of Christ's Life.

1. A plot of Antipater against his father, Herod, is discovered.
2. Antipater is convicted before Quintilius Varus, and put to death.
3. Herod dies. Archelaus succeeds him in the government of Judea.
4. This year begins the Christian era.
5. Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians.
7. Tiberius is recalled from Rhodes and returns to Rome.
8. Caius Cæsar dies after his return from Armenia.
9. Augustus, on the death of his two grandsons, adopts Tiberius.
10. Archelaus is accused before Augustus for his maladministration. He is banished to Lyons, in Gaul. Coponius is made procurator of Judea.
15. Marcus Ambivius is made procurator of Judea. Salome, the sister of Herod, dies.
17. Tiberius is admitted into the government with Augustus.
18. Annus Rufus is made procurator of Judea.
19. Augustus Cæsar dies. Tiberius succeeds him.
20. Valerius Gratus is made procurator of Judea.
22. Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East.
23. Germanicus reduces Cappadocia and Comagene into the form of Roman provinces.
24. Germanicus is poisoned at Antioch by Piso, president of Syria.
25. Piso, being accused of this murder, kills himself.
26. Valerius Gratus removes Annas from being high-priest, and gives the office to Ishmael, son of Fabas.
29. Eleazer, the son of Annas, is made high-priest.
30. Simon, the son of Canith, is made high-priest in the place of Eleazer. Caiaphas succeeds him.
31. Pontius Pilate is made procurator of Judea.
32. Herod puts to death John the Baptist.
34. Pontius Pilate condemns Jesus to be crucified.

INSTANCES OF PROPHECY COMPARED WITH HISTORY.

(THE CHIEF INSTANCES ONLY BEING SELECTED AND NUMBERED.)

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.	CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.
<p style="text-align: center;">THE FIRST BEAST.</p> <ol style="list-style-type: none"> 1. A Lion, 2. having eagle's wings; 3. the wings were plucked; 4. it was raised from the ground, 5. and made to stand on the feet, as a man. 6. and a man's heart [intellect] was given to it. — Dan. ch. iv. <p style="text-align: center;">THE SECOND BEAST.</p> <ol style="list-style-type: none"> 1. A ram 2. which had two horns, 3. both high, 4. but one higher than the other, 5. the highest came up last; 6. the ram pushed north, west, and south. 7. did as he pleased, and became great. <p style="text-align: center;">THE THIRD BEAST.</p> <ol style="list-style-type: none"> 1. A he-goat 2. came from the west, 3. gliding swiftly over the earth; 4. ran unto the ram in the fury of his power, 5. smote him, 6. brake his two horns, 7. cast him on the ground, 8. stamped on him, and 9. waxed very great; 10. when he was strong his great horn was broken, and 11. instead of it, came up four notable ones 12. toward the four winds of heaven; 13. out of one of them a little horn waxed great 14. toward the south and east, 15. which took away the daily sacrifice, and cast down the sanctuary, etc. — Dan. chap. viii. 3-12. 	<p style="text-align: center;">ASSYRIAN EMPIRE.</p> <ol style="list-style-type: none"> 1. The Babylonian empire; 2. Nineveh, etc., added to it — but 3. Nineveh was almost destroyed at the fall of Sardanapalus. 4. Yet this empire was again elevated to power, 5. and seemed to acquire stability under Nebuchadnezzar, 6. who laid the foundation of its subsequent policy and authority. <p style="text-align: center;">PERSIAN EMPIRE.</p> <ol style="list-style-type: none"> 1. Darius, or the Persian power. 2. Composed of Media and Persia — 3. both considerable provinces, 4. Media the most powerful; yet this most powerful 5. Median empire, under Dejoces, rose after the other; 6. and extended its conquests under Cyrus over Lydia, etc., west, over Asia, north, over Babylon, etc., south, and 7. ruling over such an extent of country, was a great empire. <p style="text-align: center;">GRECIAN EMPIRE.</p> <ol style="list-style-type: none"> 1. Alexander, or the Greek power, 2. came from Europe (west of Asia) 3. with unexampled rapidity of success; 4. attacked Darius furiously, and 5. beat him — at the Granicus, Issus, etc.; 6. conquered Persia, Media, etc.; 7. ruined the power of Darius, 8. inasmuch that Darius was murdered, etc. 9. Alexander overran Bactriana to India, 10. but died at Babylon in the zenith of his fame and power; 11. his dominions were parcelled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers); 12. In Babylon, Asia Minor, Egypt, Greece. 13. Antiochus the Great, succeeded by Antiochus Epiphanes, 14. conquered Egypt, etc., 15. and endeavored utterly to subvert the Jewish polity; polluting their temple-worship and sacrifices to the utmost of his power.

BIOGRAPHIES OF THE WRITERS

AND OF

SOME OF THE PROMINENT MEN AND WOMEN OF THE NEW TESTAMENT.

JOHN THE BAPTIST.

THIS most distinguished personage was the last of the prophets. His mission was to herald the coming of "Jesus Christ, the Son of God." His mother's name was Elizabeth, and she was of the lineage of Aaron. His father's name was Zacharias, and he was a priest, of the course of Abia. He was by six months the senior of the Messiah. He grew to manhood in the mountains of Judea, was clad in the coarse camel's-cloth mantle of the old Hebrew prophets, and, like them, he wore the hide girdle, and ate locusts and wild honey for his daily food. He drank "neither wine nor strong drink," and was filled with the Holy Ghost," from his birth.

John's home was the wilderness, and he broke forth upon the world as "the voice of one crying in the wilderness, Prepare ye the way of the Jehovah." All his manners were a contrast to the degenerate priesthood of his time. Anointed Royalty was to come among men, and this stern, rough messenger came to make the announcement. There was no mistaking his meaning, for he was fearless, and his discourses were like the heavy strokes of the midnight alarm-bell. For Pharisee or Sadducee, soldier or publican, he had the same ponderous sledge-hammer blows, and there was no escaping them. He came in "the spirit and power of Elias." Many

mistook John for the Messiah, but he steadily affirmed, "I am not the Christ."

In John, "the Law and the Prophets" ended. His dispensation was the vestibule of the great Christian temple, and his "baptism was from heaven," and lay just before the open door. He was the "friend of the Bridegroom, and rejoiced greatly because of the Bridegroom's voice." The valley shall be exalted, and the mountain shall be made low, because "the glory of Jehovah shall be revealed."

The Baptist was decapitated in prison, by the artifice of false and cruel women. The rebukes of John had stung the two adulterers to the heart, and Herodias was capable of stooping to anything that she might gratify her revenge. A prison and fetters are familiar arguments of kings when their vices are exposed and their crimes reproved by the heralds of God. He had lived, a shining light, and now is required to die by the edge of the persecuting sword. He had been the harbinger-star, and now must pale before the rising Sun, for Christ had already begun his public ministry. Twelve months closed his life and his ministry together. He had baptized Jesus Christ, at the fords of the Jordan, just below the ruins of ancient Jericho. His hands had baptized the disciples of Jesus, at Ænon's waters, at the personal request of their Master and Saviour. Now he pays the debt of his fidelity to public morals, by giving his life to the truth; his body to the earth, by the hands of his own mourning disciples; and his head to the dainty keeping of that beautiful adulteress, who was not content with the blood of Herod, with the ruin of her own daughter, the sacrifice of Philip, her lawful husband, but must lay up in keeping the righteous blood of the Baptist, to meet it in the day of account. Our Saviour gives us the most exalted testimony ever given to any living worthy, in the following words: "Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of God, is greater than he. If ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear."

MATTHEW, THE TAX-GATHERER.

MATTHEW was of Galilee, and exercised his calling of customs-gathering at Capernaum, on the western shore of Genesareth. The tax-gatherer was in the service of the Romans; he was a genuine Hebrew. The Saviour was walking on the shore of the above sea, whence he called this man from his vocation; and he followed Him, to become a gatherer of tribute in the kingdom of the Prince of Peace. Doubtless rich, and engaged in a profitable employment, he laid by all for this divine call. For a time he preached the gospel in Judea, and parts adjacent, and then went abroad among the Gentiles, and thus spent the evening of his days, going far into Africa, even as far south as Ethiopia. Here he suffered martyrdom for the truth, in a city called Naddabar, being slain by a halbert. He was prudent and wise in his work, accurate in method, careful and laborious in the details of his Master's biography, and specially unanswerable in his genealogy of Christ.

The Gospel by Matthew is a monument of genius. It is, beyond question, a legal document. The report of facts is cautious to a scruple. Had our Saviour directly provided this man as His biographer, it could not have been more in harmony with the events, as they occurred. For his account was drawn up probably about the year of our Lord 64, a full generation after the ascension of Christ, yet, as if in direct view of all—making the most unanswerable document extant. Scarcely forty pages in extent, only a little tract, making no appearance on the bookseller's shelf, it is yet the most momentous piece of composition now in the keeping of mankind. There are three parts to the book: the early life of Jesus, up to the opening of His public ministry; then, His ministry and its field; and lastly, His suffering, death, resurrection, and ascension. By what appears among writers as common consent, this Gospel is a rule by which the other Gospels are judged. Compact, careful, luminous, modest, complete, full of the words of Christ, it demonstrates two propositions beyond dispute: first, plenary inspiration; second, the highest type of a witness's testimony.

PETER, THE FISHERMAN.

THE Apostle Peter was born at Bethsaida, of Galilee. He is thought to have been some ten years the senior of his Lord. His father's name was Jonas, who brought up his son in his own occupation, which was that of a fisherman, on the Sea of Tiberias. His speech was that corrupted Hebrew spoken in Galilee, and he is regarded as among the least educated of the Apostles; yet has he wielded a sceptre of moral and religious power over the mind of the Christian era, and has left a name which is on the lips of over three hundred millions of the world more frequently than the name of a Cæsar or an Alexander, and is in more documents than any two names of the great for two thousand years.

We note in Peter what is common to those who capture the finny tribes and bring them forth for the food of man—a certain freedom and boldness of soul, and a generosity and self-forgetfulness, which rarely stops at the largest sacrifices and the richest outlay for others. All the nobler features of his character Peter retained to the last, and this fact is the index to the conspicuous position which he fills in the incidents of the next forty years after our Saviour's ascension. Christianity evidently did a vast work for Peter, raising all that was low, and strengthening all that was weak, till he became “as another man.”

Peter evidently delivered some of his discourses to the Hebrews in their own vernacular, while to the Roman centurion Cornelius, and his family, he spake in the Greek language. He, with his brother Andrew, and the two sons of Zebedee, was a disciple of the Baptist. The acts of his life, as on record in the New Testament, are quite varied. He rebuked his Master in a hasty reply to His announcement of his passion at Jerusalem; he drew out in earnest protestation his loyalty to Christ, as the traitor was announced; he resorted to the sword, on the first appearance of the midnight throng sent from the temple to apprehend the Saviour; he denied that he knew his Master, and fortified his shameless conduct with swearing; he repented the

same night, shedding bitter tears of penitency; he had one of the first interviews with Christ after His resurrection; he preached the leading sermon on the day of Pentecost; he performed a notable miracle at the beautiful gate of the temple on the cripple, and preached again; he saw, by the intuitions of the Holy Ghost, the perfidy of Ananias and his wife, and pronounced the quick retribution of death upon both; he raised Tabitha from the dead; he opened the kingdom of Grace to the Gentile world in the house of Cornelius; he was delivered by miracle from Herod's incarceration at Philippi; he preached far and near the blessed gospel; he wrote two Epistles; he at last fell under the persecuting hand of the Roman emperor, on the same day when Paul was beheaded by the same bloody tyrant. The date of Peter's crucifixion was somewhere between A. D. 64 and A. D. 70.

PAUL OF TARSUS.

THE first seen of Paul is at the death of Stephen. Here he was a witness, and at his feet those who stoned him put down their garments. He looked on with a grim satisfaction, to see that it was legally done, and then went back to his confrères in guilt and blood, little knowing what the providence of God had laid up in its secret bosom for him in the great future.

Next he enters on the sacred record as a persecutor. He was on his way to the city of Damascus, to punish the followers of Jesus. Talents were not wanting, nor was intrepidity, nor indomitable perseverance, in the character of this young Cilician. He acts under the authority of the leaders at Jerusalem, and must return to them, having executed his commission in the scattering of the disciples of the Nazarene. A miracle is the means of his awakening to a sense of his condition. He is led by the hand into Damascus, a penitent and praying man. By another miracle, he is restored to sight, and becomes a true Christian hero. Now he seeks baptism, and begins

his career of apostleship. Preaching was his legitimate work, and he began here where he came to persecute. His mind was stored with the choicest of Grecian learning, in his boyhood, in the noble schools of Tarsus. Afterward, in the care of Gamaliel, he was deeply cultured in the Hebrew learning of his times. Nor can we sufficiently admire the wisdom of that Divine ruling, which brought the schools of the Greeks and of the Hebrews under revenue to the Christian work, by giving their united strength and polish in this remarkable orator and writer. Perhaps no case has ever come before us, in the long line of the greatly good and useful, where so many qualifications concentrate to make a great mind and a distinguished career. He is, from this capital of Syria, about taking his departure for a journey, whose rich achievements will return into the city of God, bearing a freight unequalled and alone for grandeur and heroism.

Worldly-wise men have conceded in their testimony his nobleness, as they have perused his history. Temporal interest was all on the side of his taking up the hatred of his countrymen against the despised sect, and following it to the bitterest sequel. Wealth was with them. Empire was in the hands of the Roman. The highest positions were none of them in the gift of the disciples of Jesus. What could he expect, but a life-conflict of trial, and want, and betrayal, and at last, death by the hands of persecutors.

Few persons, without the fullest consideration, can enter into the conditions of success as laid out in the life of Paul, and as met by him in the development of that wonderful career. For what we have in Luke's account in the Acts of the Apostles, and in Paul's Epistles, is but an epitomized presentment of more than thirty years of labor, and suffering, and writing, and speaking, such as rarely or never come into the limit of one life, however long or enterprising.

The writings of Luke, in the Acts of the Apostles, form one of the most brilliant pictures of miracle, of imprisonment, of persecution, of preaching, of travelling, of church-founding, of evangelizing, possible, even to the first century, in the conflict with ignorance, and superstition, and ignoble power. Here the highest type of the Apos-

He is made to appear, in the busy fieldwork of labors and sufferings — having one object perpetually before him, the pulling men out of the fire — carrying everything into one system, that of the Saviour Jesus. He is never out of his proper place; for we see him in the capital of Syria, or in the metropolitan city of the Holy Land, among its bigoted doctors of the Hebrew law; or in the polite and learned centre of Grecian greatness, at Athens; or in Ephesus, the place of rendezvous to all Asia in the worship of Diana; or in Rome, the centre of civil and military government of the world; invading the markets, the theatres, the parks of pleasure, the synagogues of the Jews, the river-side resorts of heathen worship, and all places where men might be reached by the tidings of salvation — and he is ever equal to his lofty purpose and theme.

MARK.

MARK was honored with being one of the authors of a book of the New Testament canon. He was not one of the Apostles. He was nephew to Barnabas, and his mother's name was Mary, of the tribe of Levi, a lady of standing and competence, to whose house Peter repaired, on being set free from prison by the angel of the Lord. He appears on the records of evangelistic labor in the year 44, accompanying Paul and Barnabas from Jerusalem to Antioch. John, whose surname was Mark, set forth with them from Antioch, and went with them as far as Perga, in Pamphylia, and there turned back to Jerusalem, leaving Paul and his fellow-laborer, Barnabas, to go on with the work. Afterward, when his uncle would have taken him with them, Paul objected, for the reason that he left them at Perga on the former journey. The difference between the two caused them to separate, and Barnabas took his nephew and went to Cyprus. Paul afterward restored his confidence to John, and directed Timothy to "take Mark, and bring him with thee; for he is profitable

to me for the ministry." No after mention occurs of Mark in the New Testament.

Strong and united testimony places Mark's subsequent labors in a light very honorable to himself, and wholly redeems his reputation for zeal and self-denying labor for Christ. He was with Peter in Rome, and is said to have written his Gospel at the earnest request of the Church at Rome, as the life of Christ by Peter. This book was read there by the authority of Peter, as the assent and good-will of Roman disciples made it the leading authority in the West.

John labored mostly, during his later life, in Egypt, where he was successful to an eminent degree. His position was first in Egypt, and his labors contributed largely to the dissemination of the gospel in Northern Africa, where the seeds fruited for centuries into the largest and best returns. He suffered martyrdom in Egypt, about the end of Nero's reign, and his remains were said to have been removed to Venice with great pomp. The Gospel by Mark has the repute of having been written at Rome by the counsel of Peter, between A. D. 60 and 65. There are those who deny Peter's connection with John, and the incident of this Gospel being written at Rome, but candor compels us to accord to both our cordial belief.

LUKE.

LUKE was a physician. He had not the honor of being an Apostle, nor of being one of the original disciples of Christ. There has been considerable conjecture respecting many things connected with his introduction into the small band who together undertook the work of the early ministry of the Christian religion. He was long a travelling companion of Paul, and was called by him "the beloved physician." We know but little of the tangled web of this man's biography, but his works are before us. These have given him a distinguished place in the Christian world. More than

a fourth part of the New Testament is from his hands. The noblest biography is in the Gospel and the Acts of the Apostles. These books were the records of a man familiar with the offices to the sick, a physician to the body, presenting the greatest of all works, that of the Great Physician of the Soul. We wonder at the fact, that the sacred annals, which form the basis of Christian belief, came from a physician, a tax-gatherer, and three fishermen.

This man presents a Gospel to the world which puts forth the Saviour's life in order; that is, it is one of the most thorough pieces of composition in all the vast range of literature. Whoever affects to despise this work is an ignorant and a foolish man, or acts the part of a knave. A tract is full of wisdom, and contains enough for a library of volumes. Every incident is brief as it could be — every important fact is incorporated. All periods are alive with interest. There is a chain of proof, running through the entire work, too strong to be broken, and so high that heaven alone could have bestowed it upon a writer, for the elevation of mankind, by the almighty hand of truth. Thus God and man appear together, working for the world's safety. A short epitome of its themes will demonstrate this to the reflecting mind: the birth of Christ, the infancy and youth of Christ; the preaching of John; the genealogy of Christ, and His baptism; the ministry of Christ; the last journey to Jerusalem; the crucifixion; the resurrection; and the ascension of Christ to heaven. Taste is everywhere gratified. The severest criticism is incapable of aught but approbation. Christian reverence follows the unfolding of the life of Christ, with all that devotion which should characterize the mental studies of a being who is preparing to join the company of the redeemed in heaven, under the guidance of the truths contained in this book. Mental homage passes by natural and easy stages into affection, and this passion grows up into those nobler proportions which make the matured Christian disciple. It is an easy lesson to the pious parent, imbued with such a spirit, to give these sacred paragraphs to the minds of children, in the Christian home. Plenary inspiration is one of the most pleasing and graceful inductions of the reasoning faculty, when associated with evangelized affection.

As to the Acts of the Apostles, the second book from the pen of Luke, active and successful Christian philanthropy would have no true portraiture without it. This book of over thirty years' evangelization is a complete image of Christ, as seen reflected in His disciples, and a justification of all that is taught in the Epistles, to the Churches which follow it.

JOHN.

WE now take up the name of John, son of Zebedee, whose home was at Bethsaida, on the Sea of Galilee. He was several years younger than our Lord, and the youngest disciple. His was a strong, robust nature, and, with his brother James, he was called by a name which indicates a rough and impetuous disposition. They were surnamed Boanerges, sons of thunder. Jesus manifested a special affection for John, and he says of himself, that "he was that disciple whom Jesus loved." Most of our best authorities say that he was a disciple of John the Baptist, and that he was called of Jesus when in the company of John.

A part of John's life was spent in Jerusalem, where he preached the gospel. Twice was he imprisoned: in company with Peter once, and again with the other Apostles. He was sent to Samaria with Peter, that the converts under the ministry of Philip, the deacon, might receive the Holy Ghost. Domitian banished John to the Isle of Patmos, in the Ægean Sea, where he wrote the Revelation. After his return from banishment, he went into Asia Minor, not far from the year 66. He occupied himself in preaching the gospel, principally at Ephesus, where the great temple of Diana was built, and to which vast wealth was sent in votive offerings by the princes of all Asia. He planted churches at Smyrna and Pergamos, and at many other places. His success and his bold preaching displeased Domitian, and many others of the chief men of the Roman Empire. On the coming of Nerva to the empire, in A. D. 96, John came to Ephesus,

where he died at a good old age, in the third year of Trajan's reign, A. D. 100.

The first book attributed to John is the Gospel bearing his name. It is formed upon a plan peculiarly his own, being wholly unlike the other Gospels. In all parts of it John has introduced much of the conversations of Jesus. The Saviour appears in this book in so personal a mode that he stands before us as "very man." John exhibits this divine manhood, by opening the door into that intimate friendship which he was permitted so highly and exclusively to enjoy. We, no doubt, can here behold that image of God, so nobly put forth in Genesis, which God intended to glorify in the first man, and was hindered by the fall.

The Revelation was written by John, while in the Isle of Patmos. Though written prior to his Gospel, it sustains and teaches the same high doctrine, the Jehovah, in Jesus of Nazareth. Here, therefore, we, and all coming ages, must find the mysterious nature of the divine incarnate, laid away as the keepsake of nations.

LAZARUS, OF BETHANY.

THIS man appears in the sacred history in the most remarkable of attitudes, that of one loved of Christ. Two men are placed in this most exalted of attitudes — Lazarus of Bethany, and John, the beloved disciple. This intimate relation was admitted by the Saviour, and the part acted by Lazarus was modest and becoming.

The resurrection of Lazarus is the crowning miracle of all the mighty acts of Jesus. No one could say aught against it, either as a miracle, or as an act toward a family at once valued and much admired by the leading men at Jerusalem. There is room to believe that Lazarus was well known at Jerusalem, and highly connected. Therefore his death caused much attention to be excited in Jerusalem, and his being raised from the dead made Jesus to be exceedingly popular, till the leaders turned the people's will against Him. Laz-

arus was in public daily after his restoration to life, and his testimony was truth itself, and most remarkable in its incidents.

MARY, OF CLEOPHAS.

THIS was Mary, the mother of James. Cleophas and Alpheus are the same person. It is thought she was the sister of the Virgin Mary, and had four sons, mentioned in the New Testament, James the less, Joses, Simon, and Judas, who are termed brethren of Jesus Christ, that is, His cousin-germans. Mary early embraced faith in Christ, was an attendant on His ministry, and ministered to His wants of her substance. She was in Jerusalem at the time of the last Passover, and at the time of His crucifixion followed Him to Calvary: she was with His mother at the foot of the cross, while He suffered. At His burial she was present, and, on the third day before, had in the labor of others borne her part in preparing the perfumes to embalm His body. Going to His tomb very early on the morning of His resurrection, she there learned from the mouth of an angel that He truly had risen from the dead, and was one of those who carried the news of this fact to His disciples. On the way to bear these tidings to the disciples, Jesus appeared in person to them, and they held Him by the feet, and worshipped Him. From what we thus learn of this Mary, she was a sincere, benevolent, and devout disciple of her Saviour.

MARY, OF MAGDALA.

THIS Mary is so called from Magdala, in Galilee, from whence she was. Luke tells us that Christ cast seven demons out of Mary, as she had been possessed of them. Few names have been

associated with so many coarse jibes and reflections as this one. There is no proof whatever that she was a coarse or vulgar woman.

There is no doubt but that Mary Magdalene was, both in character and in circumstances, a woman of good reputation, and of high standing in society. The sacred writers mention her with honor always, as a constant attendant upon the ministry of Jesus, and as doing things in the highest degree becoming to a pious and intelligent female. In Christ's last journey to Jerusalem, Mary of Magdala was with His disciples in company, and the third Mary, standing at the foot of the cross as Jesus was crucified. She stayed in Jerusalem over the sad interval to His resurrection, preparing, with others, the things needed for embalming the body of the crucified.

Early on the morning of His resurrection — very early — she came to the sepulchre, with Mary, the mother of James, and Salome, to look after the resting-place of the dead; but she was told by the angel that He had risen. She asks where the gardener had laid Him, little knowing, at the instant, to whom she was addressing herself. Jesus speaks her name, and she knows Him. She is made the bearer of a message to the disciples to meet Him in Galilee.

Mysterious are the facts of obloquy and reproach associated with this spotless name, so that her very nativity is a synonym of shame and an epithet of sin, by which an entire class of outcasts must be known, probably in most languages, to the end of time. Whereas, if we will reperuse the Evangelists with this in mind, her name is the sum of womanly virtues.

MARY, OF BETHANY.

THIS Mary was the younger sister of Martha and Lazarus, and lived at the village of Bethany, just over the Mount of Olives from Jerusalem. The home of these pious persons was a frequent retreat for the Saviour, after the toil and noise of daily teaching in the near city. They were objects of holy regard by our blessed

Lord, and the most intimate and sacred relations subsisted between them. Lazarus died and was buried, and Jesus raised him from the tomb, and restored him to the bosom of his family. His home was kept by the two sisters, and, after this noted miracle, was the centre of almost universal interest to the Jewish people, and especially to their rulers.

Mary and Martha appear to have been devoted Christians, and Mary was addicted to sitting at the Saviour's feet as He was engaged in teaching. This was a very natural position for her to take, as His custom was to hold His discourses in the court of the old Jewish house, where large numbers, several hundreds at once in the larger sort, and seventy-five and one hundred in the smaller, were assembled.

This Mary also has been confounded with that "sinner" mentioned by the Evangelists. Yet there is no evidence to this effect. It has been the effort of infidels to fasten something on the intimate friends of the Saviour, and thus by inference on Him. This Mary has been ignorantly pointed out as a person of shame, and thus Christ was a friend of publicans and sinners. Every act of this Mary, as told in the New Testament, is an honor to her, a praise to her sex, and a full satisfaction to the noblest Christian character. This family had their possession at Bethany, and lived in a manner worthy of Jesus, who was known everywhere as their personal friend, and worthy of His cause. Probably no other home, outside the homes of Mary, His mother, and Simon, was so honored as was that of Mary, Martha, and their brother Lazarus.

MARY, MOTHER OF MARK.

THIS Mary was the one to whose house Peter went when the angel of God liberated him from prison, and foiled the intentions of the persecuting Herod. She was a person of competency,

owned a house in the city of Jerusalem, and there a prayer-assembly was being held when Peter was in prison. It is thought by many that the disciples were gathered here when the Holy Ghost was given.

ANNA, THE PROPHETESS.

ANNA was the prophetess who came into the temple, led there by the Holy Ghost, when the infant Saviour was taken there to do for Him as the law of Moses required. She came in just as the venerable Simeon was praising God for the child Jesus, and joined in praise. She also spake of the Messiah to all who waited for the redemption of Israel, in Jerusalem.

This holy woman had been married early, and her husband had died after seven years, leaving her a widow. She remained in this state through her life. She thought only of pleasing the Lord, and was a constant, daily attendant on the temple, serving the Lord with fasting and prayer. Here we find her greeting the Redeemer, at the advanced age of eighty years, full of faith and patient waiting for the Great Redeemer.

MARY, THE PRINCESS.

THIS remarkable woman was chosen by Divine Providence to be the mother of Jesus. She was of the royal house of David, as was her husband, Joseph. Early espoused to Joseph, she was under his lawful protection, when informed by the angel Gabriel that, by a miracle of divine power, she was to be a mother, and give Messiah to her people. Mary was convinced that the message was from God, by being told that Elizabeth, who was old and barren, was already

six months gone of a child ; therefore her reply : “ Behold the hand-maid of the Lord ; be it unto me according to thy word.”

Infidels have made much ado about the facts of Mary’s history, and have done themselves no honor, besides doing the Christian cause no injury, in their base conjectures, malignant misrepresentations, and heartless slanders. The Evangelists have each approached this subject with becoming simplicity and truthfulness. The infant is presented to the world in the most remarkable manner. The visit of the shepherds was of divine ordering. The presentation of the child in the temple was by inspiration, in act and in salutation. The coming of the magi was a miracle of wisdom. The flight into Egypt was God’s mode of evading the violent and murderous will of a wicked ruler.

Mary was a perpetual observer of the life and deeds of her divine son. She was at the marriage in Cana of Galilee. At Jerusalem, at the last Passover celebrated by Jesus, she was not at the Supper. She followed Him to Calvary, and stood at the foot of the cross at his crucifixion, while the sword spoken of by Simeon pierced through her own heart. Her later days were made comfortable by the express direction of the Saviour, who committed her to the keeping of John, the “ beloved disciple.” Mary was one of the witnesses of her son’s resurrection. After this she was among the disciples at the descent of the Holy Ghost, and shared in the blessedness of that august event.

This remarkable woman now disappears from the Sacred History. A veil is drawn over her and her acts. No cause is given for that superstitious devotion which Romanists are wont to accord to her. She was not conceived by miracle, nor have any miracles attended her memory. She was accompanied by a miracle-working Providence, but that power never was in her hands. All merits in her intercession for others are supposititious and uncertain. All we know of her might as well have occurred in the life of any other prudent, good woman, of the royal line of David. Besides, none of this foolish stuff appears in regard to the Princess Mary until Christianity was inundated by a deluge of pagan myths.

ELIZABETH.

ELIZABETH was of the lineage of the priests of the house of Aaron. She is distinguished in Scripture as the mother of John the Baptist. This person was highly honored of God in two respects: she was past the time of child-bearing, and God permitted her to have a son; she was chosen to give to the world the harbinger of our Lord.

Her husband was Zachariah, of the house of Abia. He was in the temple of God, at Jerusalem, offering incense, when the angel Gabriel was sent to him, and announced that he was to have a son, who was to fulfil the words of the Prophet, in "preparing the way of the Lord." He was slow to believe, and was afflicted with dumbness until the son was born, when his speech returned to him again.

When the Princess Mary was to have her son, the Redeemer, she paid a visit to Elizabeth, who was her cousin, residing in the city of Hebron. Her object was one of congratulation, because of their mutual blessing, as chosen of God for great and yet unequal honors. After three months' visit, the princess returned home. Soon after her departure, Elizabeth gave birth to John the Baptist.

HEROD, THE INFANT-SLAYER.

HEROD was king in the land of Judea when Jesus Christ came. He had then been sovereign in Judea for thirty-three years. We look back on the memory of the period, consigning his name to the detestation to which his contemporaries assigned it, while we admire his great talents, and the remarkable enterprises and public monuments of his greatness, and place him in the first rank of kings. He was very properly surnamed the Great.

This king was the second son of Antipater, the Idumean, and was born B. C. 71. At twenty-five his father made him governor of Galilee, where he distinguished himself by the suppression of robbers,

and the execution of their leader, Hezekiah. In the civil war between the Roman republican leaders and Cæsar, he took sides with Cassius, and was made governor of Cælo-Syria. When Mark Antony arrived victorious in Syria, Herod, by some means, was favored by him, who made Herod and his brother tetrarchs in Judea.

Soon after, Antigonus and the Jews joined against him, and were too strong for him; hence he retired first into his native land, Idu mea, and then into Egypt. From thence he departed for Rome to seek better fortunes. On a difference arising in the Asmodean family, Herod obtained the crown of Judea, returned to Jerusalem, and in three years got possession of the country. Then he became guilty of many extortions and cruelties, while he made haste to be rich, and to put the Asmodean race of kings out of his way.

When Antony and Octavius quarrelled, and it was necessary for Herod to make choice between them, he raised an army with which to help the former, while, by the determining hand of Providence, Octavius was victor at the battle of Actium. Now it was necessary to make peace with the sole master of the Roman world, and, to prepare his way to it, he put Hyrcanus, the last of the Asmodeans, to death. Then he embarked for Rhodes, where Augustus then was. To make his appearance the more impressive, and to flatter his master, he arrayed himself in royal vestments and ornaments, but left off his crown, and thus came into the presence of Cæsar. He confessed his attachment to Antony, recapitulated his acts of devotion to him, and did not hesitate to refer to his attachment to his former friend and benefactor. But he was ready to be as true to another friend and benefactor, and delicately intimated that he could be as grateful to Augustus, should he reconfer his crown and kingdom upon him. Struck with Herod's defence, and admiring his ingenuous confession, the crown and kingdom were restored, and a large share of Cæsar's confidence and many favors were bestowed upon the re-established king of Judea.

But amidst all his prosperity, Herod's domestic felicity was poisoned, his peace was destroyed, and his greatness as a king was discolored by his vices and deeds as a man. His wife Mariamne

hated him, and was brought to trial, convicted, and executed. She submitted to her fate with all the intrepidity of innocence and heroism, and thus stands on the historian's page an honored and an injured woman. Herod was struck with remorse, and never afterward enjoyed a tranquil hour. Now flying the society of his fellow-men, now ferocious and vindictive, and then frenzied to the last degree, he lost all the distinctions of the well-balanced mind, and sacrificed, with brute vengeance, both friends and foes to his momentary fits of rage and hate.

In a season of self-possession he built Sebaste and Cesarea, erected many strong fortresses, constructed and ornamented a stately theatre and amphitheatre, in which he celebrated games in honor of Augustus. The statuary used as ornaments in these structures displeased the Jews, who made them the occasion of a deep-laid conspiracy against his life, which they had long sought, because of his being a native Idumean, and a murderer of their own Asmodean princes and their families, and the usurper of their throne and kingdom, and above all, a slavish admirer of the hated Roman emperor.

To cause himself to be viewed as their benefactor, and to be regarded as an object of veneration, Herod rebuilt the temple of Jehovah, at Jerusalem, in a style at once so magnificent and so costly, that the Jews long spoke of him as devoted to their religion, and as a model king. While thus engaged he made a visit to Rome, the metropolis and mistress of the world, and returned with his two sons, who had been educated there under the patronage of Cæsar, furnished with every means of magnificence and luxury by a doting father. They had not long been in Jerusalem ere they aspired to sovereignty, conspired against their father, were apprehended, tried, convicted, and executed. This summary treatment of conspiracies did not secure him against them, for, through life, every little while he would detect and punish a fresh conspiracy by some of his family relations.

The deed which, above all others, covers the name of Herod the Great with infamy is the slaughter of the innocents of Bethlehem, in order to make way with our Saviour, whose advent had been an-

nounced to him by the coming of the wise men to Jerusalem. A dreadful visitation followed this deed. A son, Antipater, named from his grandfather, who had but lately returned from Rome, was arrested by his father's orders, convicted of conspiring against the life of his father, and was cast into prison, where he was soon after slain by the command of the king. The judgments of heaven seemed now to thicken over him: he was seized by a fatal malady. Tormented by a guilty conscience, hazed by fears of conspiracy on all sides, the most loathsome object imaginable, he not only decreed conspirators to death while on his dying-bed, but planned murders for others to perpetrate when he should be no longer able to shed human blood.

After having bequeathed his kingdom to Archelaus, and two tetrarchies to his other two sons, he called together the chief Jews to Jericho, and bound his sister by an oath to have them all put to death on his demise. But she broke this wicked oath, and, with her husband Alexis, set the Jews at liberty. This bloody tyrant died at sixty-eight years of age, dreaded by his subjects, loathed by his relatives, detested by mankind, and held up as a symbol of infamy on every historian's page who records his name.

HEROD ANTIPAS.

THIS Herod was son of Herod the Great. His mother was Cleopatra of Jerusalem. His father at first intended Antipas to succeed him as king, but afterward changed his will, and made Archelaus his heir and successor. But both of these princes went to Rome, and Augustus changed the portions to each, giving to Antipas, Galilee and Peraea.

Herod Antipas returned to his dominions, and there built fortresses, and adorned the chief places in his dominions. About A. D. 33, he was allied to Aretas, king of Arabia, by the marriage of his daughter,

whom he soon divorced, that he might marry Herodias, the wife of his brother Philip, who was still living.

This incestuous marriage was denounced by John the Baptist in deservedly severe terms, and caused Herod much anxiety. Herod often heard this truly wonderful man, and did many things taught by him, but Herodias held him in the toils of vicious indulgence so strongly that he would not give her up. Therefore, a conspiracy was formed against his teacher's life, by Herodias and her daughter. They watched their opportunity, and finally chose a fair opportunity. A birthday, from immemorial usage, was a day of great hilarity and festive day in the palace. The guests would be full of wine, and therefore easily pleased. This was the auspicious day to the artful plot of vengeance against the Baptist, who then lay in prison, for his plain dealing with the adulterous king. The daughter of Herodias entered the festive assembly of wine-drinkers, and danced before them. They were delighted, and Herod pledged, by an oath, that he would give the damsel what she might desire. She retired to the apartments of her mother, and was there advised what to ask. She returned, and preferred her request, in these remarkable words: "Give me here John the Baptist's head in a charger." Revenge against John for his truthfulness, was sweeter to Herodias than anything else could be. Herod was sad at this unexpected turn of affairs, and would gladly have delivered John. His oath, and his honorable guests, who had all joined in the pledge to the daughter, decided the matter against the life of a good and great man. A guard was despatched to the prison, who there beheaded John, and brought the head into the guest-hall of Herod, and it was there given to the damsel, who took it to her mother.

Aretas, king of Arabia, was deeply affronted at the treatment which his daughter had received at the hands of Herod, and went against him with a strong force. After an obstinate battle, in which the fortunes of the conflict were with the avenger of the injured princess of Arabia, Antipas made terms with Aretas, highly honorable to the victor. In A. D. 39, Herodias persuaded Antipas to visit Rome, and desire of Caius, who was emperor, that he might be a king, at least equal to her own brother Agrippa. She, hoping to add

to his application the weight of her own presence, decided to accompany him to Rome. When he had arrived at Baïæ, where the emperor then was, and was having his first audience with him, Agrippa's messenger arrived, and presented letters against the cause of Antipas, accusing him of designing a conspiracy against the Roman Empire. In proof of this accusation, he stated that Antipas had fortified the chief cities of his government, and was then in correspondence with the old-time enemies of Rome, the Parthians. Besides, he had no other use for seventy stand of arms, then in the arsenals of Galilee. Not being able to answer these things, he was banished to Lyons, in Gaul.

The emperor offered to forgive Herodias, for the sake of Agrippa her brother; but she preferred to share the banishment of her husband. This Antipas is the Herod mentioned in the Gospel, who was made a friend to Pilate by his act of deference in sending Jesus to him, when he knew that Jesus belonged unto Herod's jurisdiction. Herod's men of war were permitted to array the person of the Saviour in the tawdry cast-off clothes of royalty, and in this condition he was returned to Pilate, as a full answer to the question whether he need fear the pretensions of such an individual. How little the mocking Herod knew that he was then filling a cup of bitterness to the very brim, whose overflowing he would so soon drink, away on the banks of a little river in Gaul, just beneath the overhanging Cevennes, and in sight of the ever-memorable Mont Blanc.

PILATE.

PILATE was sent to govern Judea, in the room of Gratus, A D 26 or 27. His term of ten years' official position in Judea closed in the twenty-second year of Tiberius. He was a man of an impetuous and obstinate temper, and sold justice for money. He has a

fearful name on the page of history, credited with rapine and injuries, and tortures of the innocent, and murders. His cruelty has amounted to a proverb of reproach. During the whole time of his government of Judea, the country was in continual disquiet, and his conduct was the occasion of the troubles and revolt which followed.

Luke says that Pilate mingled the blood of Galileans with their sacrifices. The reason why he so treated them is unknown. When on trial before him, he made some faint attempts to release Jesus from the hands of the Jews, for he was not ignorant of the reasons for their enmity against Him. His wife sent a message to him, while Jesus was in the judgment hall, warning him not to injure that just person. He was alarmed by the seeming import of this message, as if it might portend evil to him. He proposed to release Jesus, or Barabbas, taking advantage of the day of the Passover, because of an ancient custom. But this did not please the Jews; therefore they threatened him, by intimating that he was friendly to Jesus, as king, to the prejudice of the Roman authority in Judea. They understood how much trouble the province of Syria had been to the Roman emperors immediately before him, and that the Jews were perpetually on the eve of a revolt.

This threat was enough to end the whole matter. Pilate took water and washed his hands, in token of his innocency of Jesus' blood, and they took the blood-feud to themselves. He then gave Jesus to their will. Pilate was deposed by Vitellus, the pro-consul of Syria, and sent to Rome, to give an account of his conduct to the emperor. Tiberius died ere he arrived. But Caligula sentenced him to banishment, and he passed a brief period at Vienne, in Gaul, where, at last, weary of life, and hated by his fellow-men, he laid violent hands upon himself. Pilate acted as judge, not because it was legally his place, but because Judea was under him as procurator, and it had fallen to this office in the absence of the pro-consul, who resided at Damascus, the then capital of the pro-consular province of Syria.

FELIX.

CLAUDIUS FELIX came to the government of Judea after Cumanus, in the days of the Apostles. He was a man of infamous character, and a plague to the land over which he presided. What brings this man's name into the sacred history is its connection with Paul, who was frequently brought before him, during the space of two years, as under trial for his life under three charges: sedition, heresy, and profanation of the temple. Felix was so oppressive that Tacitus leaves the following record of him; "he exercised the authority committed to him with all manner of cruelty and lewdness." His residence was at the city of Cesarea, where Paul was brought for safe keeping, by an escort of Roman soldiers, provided and sent by Claudius Lysias, the tribune at Jerusalem. Cesarea was near seventy miles from Jerusalem, and Antipatris thirty-eight, to the north-west from that city.

Paul makes his defence before Felix, who was attended by his wife, Drusilla. This defence was a bold and just rendering of the gospel, in regard to righteousness, temperance, and judgment to come. Its effect upon Felix was deep, but momentary, for he trembled under the appeals of the Apostle, but put the whole matter off, and clung to his paramour, and his vices.

Among this man's vices we notice avarice, for he frequently sent for Paul, hoping that the prisoner's friends would pay him largesses for his freedom. Money stood before justice, adultery before chastity, and popular esteem with the Jews before good government, while Felix held the government of Judea in his hands.

Felix was recalled to Rome A. D. 60, and was followed thither by many of the Jews, whose object was to complain of his extortion and various acts by which his government in Judea had been disgraced. Had not his own brother, Pallas, interceded for him, the indignation of the emperor would have been fatal to him. As it was, Felix was no more intrusted with the confidence of the emperor, but lived the remainder of his life in seclusion.

FESTUS.

PORTIUS FESTUS succeeded Felix in the government of Judea. He suppressed robbers, put down a magician who drew away many people after him into the desert, and restored the land to order and good government. In regard to the case of Paul, Festus intended to have him safe at Cesarea, and to hear him on the subject matters of his accusation by the Jews.

In the mean time, Paul, a partial hearing or examination being had, appealed unto the tribunal of the emperor, as this was his right because of his citizenship, and because the Jews were a party against a Roman citizen. Before, however, he is sent to Rome, Herod Agrippa desired Festus to have a hearing of Paul, that he might both see and hear so distinguished a man. Festus so decided.

When Paul was permitted to answer for himself, he did so in the most masterly manner. The tribunal was one before which he had never before spoken ; for Festus was seated, that day, in royal state, with Agrippa, and his wife, Bernice, with the tribunes and chief men of the city. How his distinguished auditors were affected may be read in the twenty-sixth chapter of the Acts of the Apostles. For nothing can be more suitable, or more graceful, than this entire discourse of Paul before Agrippa. The Christian is dignified, earnest, and serious ; the Apostle is bold, strong, and even grand ; the gentleman is polite ; and the scholar is faultless in his erudition. Such a union of great qualities they never heard from another man of that age, for no other was so capable.

DRUSILLA.

HEROD AGRIPPA, who put the Apostle James to death, and imprisoned Peter, and was himself delivered by the just judgments of God to a most horrible death, by being eaten of worms, had a third daughter, Drusilla. She was renowned for her beauty.

but was a stranger to both piety and chastity. She was promised to Epiphanes, son of Antiochus, king of Comagena, upon assurance from this prince that he would espouse Judaism and be circumcised. But subsequently he refused to fulfil the condition, and the marriage was broken off, and Drusilla was afterward married to Azizus, king of Emessa.

This beautiful woman was persuaded by Felix, when governor of Judea, to forsake her lawful husband, the king of Emessa, and become his wife, returning thus to her own people, though wedded to a heathen. Her life was brief and troubled. After her husband had fallen under the displeasure of the emperor, and had retired to seclusion, Drusilla, attended by a son by him, went to reside in that delightful country about the Bay of Naples. The last we know of Drusilla is that she and her son both perished by an eruption of Mount Vesuvius.

BERNICE.

THIS name is Berenice, but is shortened to Bernice. She was daughter of Agrippa the Great, and sister of Agrippa the younger. She was a woman of remarkable beauty, and of varied fortunes. Betrothed to Mark, son of Alexander Lysimachus, alabarch of Alexandria, she did not go to him, but was married to her own uncle on her father's side, Herod, king of Chalcis. After the death of Herod, she proposed to Polemon, king of Pontus and part of Cilicia, that, if he would be circumcised, she would marry him. Polemon complied with her proposal, but she did not remain long with him.

Berenice returned to her own brother, Agrippa, with whom she lived on terms of scandalous intimacy; that is, she has credit of being his paramour. Here it may be proper to say, that no class of persons in the world has been more infected with the libidinous passions than has the class which includes royal families: virtuous domestic life has been the exception, and not the rule.

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